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Jan
Rev. J.W. VanWoudon
2 Mountview Ave.
Grimsby, Ont.
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CALVINIST CONTACT
36th YEAR OF PUBLICATION, No. 1789 APRIL 24, 1981

Cupido's "Canada" print goes to Ottawa

Photo by Mr. Peter Kapteyn, Ottawa.

by Philip Bom
Ottawa correspondent

"Heel mooi," said His Excellency, the Governor-General about Matth Cupido's "Canada" print. Governor-General Ed Schreyer accepted the first copy of the original print in his private study on April 9. It was an historic day at Rideau Hall for the Dutch-Canadian artist from Toronto.

The Governor-General showed great interest in Mr. Cupido's work. His Excellency asked about the technical approach to the block print. The Honourable Mr. Schreyer invited the artist to explain the Canadian content of the print. The many flowers, for instance, symbolize the provinces and territories. The different occupations, such as fisheries, farming, forestry, industry, and energy are also represented. The former Premier of Manitoba quickly singled out the bison, the province's official emblem, among the many native animals.

The "Canada" print portrays unity amidst diversity. The Governor-General was much impressed with the multicultural character of the work. Mr. Cupido shares Mr. Schreyer's commitment to a multicultural Canada. His Excellency appreciated the presentation of the diverse ethnic people in the print. He noticed a person with a Dutch fisherman's cap. Mr. Cupido commented that it was a self-portrait. His Excellency was moved by the personal message of the Christian artist. In the words of Mr. Cupido, "This print is my individual and artistic response to speak to a country and a people. This print is my hope and prayer that the country, the peoples of all races and origins in this land may live as one people in tolerance, harmony, and peace."

"This print should not be hidden," the Governor-General said to his cultural advisor, Dr. R.H. Hubbard.

Near the end of the audience, His Excellency reminisced about his contacts with Dutch-Canadians. The Governor-General remembered how his father helped Dutch immigrants settle on the farm in Manitoba. He recalled that he lived for some time with a Dutch family while in high school.

As Mr. Cupido left, the Governor-General asked him how one says, hope to see you again in Dutch. He replied: "Tot ziens."

After the formal occasion, Mr. Cupido was granted a personal tour through Rideau Hall.

Evangelicals focus on church renewal in Canada today

by John Vissers

Rev. Vissers is youth minister at St. Andrews Presbyterian Church in Toronto.

The Evangelical Theological Society of Canada held its annual meeting on March 20 and March 21 at Knox Presbyterian Church in Toronto. Papers were presented by a number of Canadian and American scholars on this topic which has captured the attention of the evangelical church in North America.

One of the main presentations was made by Dr. Richard Lovelace (author of *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*) who spoke on the topic "Patterns in the History of Renewal and Current Prospects."

Dr. Lovelace is Professor of Church History at Gordon-Conwell Theological Seminary in Hamilton, Mass. For Evangelical Christians to be effective in the future of North American Protestantism, Lovelace argued, three significant movements would have to be completed.

First, a completion of the social dimension of ministry or the penetration of the Gospel into society and culture through literature, education, and action on the behalf of justice would be necessary. This is no new idea for those who hold a reformed theological position.

Secondly, there would have to be a completion of the ecumenical dimension of the evangelical awakening. That is to say, evangelicals must recapture the meaning of community, cooperate with each other, and re-evaluate their structures for ministry and outreach.

Finally, the task of theological integration, that is the application of biblical Christianity to our modern context, must be completed.

A rather interesting proposal was made by Dr. George A. Rawlyk (chairman and professor, Department of History, Queen's University) in his paper "New Lights, Baptists, and Revivals in Nova Scotia, 1776-1843." He attempted to speculate on the reasons for a much weaker evangelical influence in Canadian religious life than in the U.S.A., and was able to present evidence of such from research he did in the Maritimes for the Task Force on Canadian Unity.

Dr. Garth Wilson, Minister of Wychwood-Davenport Presbyterian Church in Toronto, read a paper entitled "Renewal Through the Holy Spirit: The Burden of Puritan Theology" in which he explored the significance of "Spirit" theology for the Puritans and lessons for the church today. Dr. Ian Rennie of Regent College in Vancouver spoke on "The Rythm of Renewal in the History of Canadian Protestantism," and Dr. Dennis Oliver presented a paper on "Renewal and Growth in the Old Line Churches: The Presbyterian Example."

Other speakers who addressed the society included Dr. Robert S. Wilson (Atlantic Baptist College), Dr. David Schroeder (Canadian Mennonite Bible College), Dr. Clark Pinnock (McMaster Divinity College), and Dr. R. Kydd (Central Pentecostal College).

Each paper was followed by an opportunity for questions and discussion. Several unexamined assumptions and imprecise definitions plagued each discussion. Many of the papers seemed to assume that awakenings experienced in North America in the past 200 years were normative for the growth of the Christian church. Further, renewal itself was never clearly defined. No distinction was made between renewal and revival although these are clearly two different Biblical terms.

The renewal spoken about seemed to encompass some spiritual awakening within the church rather than outward-looking renewal and outreach for the gospel. There were conflicting interpretations about how renewal occurs.

What is the role of the individual believer and the Christian church in the advent of renewal? Or is it completely dependent upon the sovereignty of God? Finally, except for Dr. Wilson's paper, the significance of the doctrine of the Holy Spirit was never adequately addressed.

The conference was very informative and thought-provoking, however, and included rich times of fellowship. The meetings were chaired by Dr. Richard Longenecker of the Toronto School of Theology.

The Evangelical Theological Society meets once each year to consider current theological topics of interest. A related body, the Evangelical Fellowship of Canada, will sponsor a series of Christian Leadership Seminars in May across Canada at which Dr. Carl Henry will speak on the topic "Theology in the 80's" and Dr. J. Allan Peterson will speak on "The Family in the 80's."

A second seminary?

A group of Christian Reformed Church members near Orange City, Iowa have purchased the former Harmony Youth Homes near that city with the intention of turning it into a Reformed seminary.

The home was owned by Bethany Christian Services, headquartered in Grand Rapids, MI and was sold to the Christian Reformed group on April 6. (See editorial on page 2).

There seems to be no connection between the proposed new seminary and nearby Dordt College in Sioux Center. At present the Christian Reformed Church has only one seminary, Calvin Seminary, in Grand Rapids.

Inside:
Camping Issue '81

VIEWPOINT

About seminaries, ministers and young blood

Word is out that a new reformed seminary is being established in Iowa, designed to provide an alternative to those who want to enter the ministry within the Christian Reformed Church.

Calvin College is the officially supported college of the denomination and Calvin Seminary is the official educational institution for the ministry within the denomination. There has never been any expressed need to offer more than one seminary to the young men who enter the ministry.

It seems as though a group of ministers in Iowa mutually agreed that Calvin Seminary was not doing its job. That in itself is not improper. What seems hard for me to fathom is that these men have seen the need to create a brand new seminary with a faculty and facilities to attract students into the ministry.

There are other alternatives to Calvin Seminary for those who want to enter the ministry. Westminster, Reformed Theological Seminary, Western and the Canadian Reformed Theological Seminary all provide excellent programs for prospective young ministers. Each provides its unique perspective and has its individual strengths.

The "orthodox" element within the Christian Reformed denomination need not create yet another seminary to train our young men. There are enough options as mentioned above.

The Iowa seminary plans to open up this September if my sources are correct. That means that it has four months to find faculty, establish a curriculum and, not unimportant, find students. It already has a faculty. Presumably those men who instigated this absurd proposal will volunteer their services for such a venture: people like John Piersma, Henry Vander Kam, Thomas Vanden Heuvel and others will be instrumental in getting the seminary off the ground. Its grassroots support seems shallow but it might attract one or two students.

Existing theological seminaries have established library facilities and a strong faculty. Their curricula are strong. It is simply beyond me that a group of well-intentioned individuals would try to create a new seminary with yet another emphasis.

One would have been more sympathetic to their cause if they had encouraged prospective students for the ministry to study at Westminster Seminary, for example. Their move is unnecessarily divisive and may be seen as another little step towards the breaking away of a small segment of the denomination. Such would be unfortunate. It would be more noble to attempt to (re)build from within the denomination than to forsake her and strike out on your own.

* * *

Intimately related to the seminary issue is a serious need for more young men to enter the ministry. This is especially evident within Canada where all the Reformed denominations are experiencing a lack of new, young blood flowing into the ministry.

The Christian Reformed, Canadian Reformed, Reformed and Free Reformed churches are all crying for ministers. Case in point: During 1980, three ministers in the Christian Reformed Church left their pulpits to take up work at denominational offices in Grand Rapids. Add those who retired from the ministry and the creation of new congregations, and you have a shortage. There were, at last count, about 25 vacancies within the CRC in Canada.

Calvin Seminary will graduate 38 men as candidates for the ministry of which only five are from Canada and will probably return to their native land. Latest statistics indicate that there are 87 vacancies denomination-wide (Canada and the U.S.). Those 38 candidates will have little difficulty finding work for themselves.

Perhaps it is Canada's Kuyperian (world and life) approach that has brought about fewer young men entering the ministry. If we proclaim that all of life is religion and that we must serve God in all that we do, then we also de-emphasize the role of the minister. If we proclaim the ministry of all believers, what will attract the young man to enter the Gospel ministry?

We must warm up our young people in our local congregations. They must become enthused about preaching the Gospel of Jesus Christ. Much more emphasis must be placed on the ministry as a "career option" for young people.

As an increasing number of Canadian ministers reach retirement age it becomes more critical that young men be trained to fill their pulpits when they step down.

We within the Reformed faith are blessed with strong seminaries which provide sound doctrine and biblical exegesis to future ministers. They should receive our support. Young people should be encouraged where possible to enter the ministry.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

The New Right and American theocracy

Time magazine has dubbed the rise of the New Right as a potential danger to democracy. The movement led by Rev. Jerry Falwell is accused of intolerance and zealotry. Isaac Asimov, professor of bio-chemistry at Boston University School of Medicine and author of 225 books, has written a vitrolic and bigoted article against the Moral Majority.

In his opinion, the North American moral majority should neither be recognized nor be given a fair hearing. These reactions to the turn to the right are hypocritical. Liberals have imposed their doctrines and political theories upon the public. For years they have attempted to legislate their version of civic virtue. Why should they cry foul when the Right want to do the same?

The Right are sick of a society in which so many standards have collapsed. They preach against the Equal Rights Amendment, homosexual rights, moral permissiveness and communism. Salt II is considered nothing more than a program for the Russians to expand their weapons. The Christian spokesmen for the Right imply that only they have the correct answers. They don't seem to realize that Christians often reach different conclusions on the same issue.

The Moral Majority movement is divided into the Old and the New Right. The big difference between them is one of style. The contemporary conservatives are more optimistic and more activistic. The striking change is their willingness to cooperate with non-fundamentalists and even non-Christians to achieve mutual objectives.

The champion of the Old Right is still Dr. Carl McIntire, president of the International Council of Christian Churches, preacher on the 20th Century Reformation Hour, editor-in-chief of the *Christian Beacon* and pastor of the Bible Presbyterian Church, Collingswood, N.J. McIntire believes that the task of his movement is to restore Biblical capitalism. He views Reagan's electon as America's last chance before the Lord comes, and thanks God for Reagan's unmistakable "emphasis on liberty, individualism, decent morality, deflated government, and the determination to stand up to the enemies of the nation."

The Founding Fathers of the American republic, teaches McIntire, established a republic based on God's eternal laws. The principles of Republican self-government and laissez-faire free enterprise are clearly endorsed by Scripture. God has given man an absolute right to hold property. No man and no government can deny that right. "It is his to do with as he pleases."

How Biblically oriented are the Christian Old and the New Right? These conservative Christians confuse political and theological conservatism. Therefore, Dr. Ronald J. Sider, the author of *Rich Christians in an Age of Hunger* and president of Evangelicals for Social Action, is under attack by McIntire's *Christian Beacon*. Sider's stand for social justice is equated with Liberation Theology. There is also the assumption that anyone who is conservative theologically must of course believe that the U.S.A. is "God's country" and must join the crusade to "bring America back to the Christian political philosophy of the Founding Fathers."

But the Christianity of the Founding Fathers of the U.S.A. must be relegated to the realm of myth. Most of them were not Christians in any Biblical sense of the term. They were either outright deists or mediating liberals. The U.S.A. is not a theocracy. It is no more God's country than any other nation in this sinful world.

The Old and New Right constantly talk about the infringement of rights. But what about our Christian duties. Private citizens as well as the government have a holy responsibility to prevent evil and promote the good.

In 1891, Dr. Abraham Kuyper gave an address on "The Christian Religion and the Social Question." What he said then still holds true for today. "Every creature, says our confession so beautifully, must serve man, so that man may serve his God. But from this it follows that this rule applies as inexorably to your own human life, both in its personal and its social aspects." And again: "It is shameful for fathers and mothers to let their children grow up naturally and not to improve on nature through the art of education. And so too, it is naught but primitive barbarism whenever human society, without higher control, is left to the course of nature."

CALVINIST CONTACT

Editor and Publisher Keith Knight

General Manager Harry deVries

Accounting: Helen VanOostveen
Advertising: Deanna Struyk
Circulation: Anje Buma
Design: Jeanette Jensma-Narrie
Typesetting: Laurie Payette

Edmonton Editor: Wilma Binnema-VanderSchaaf
Circulation: Suzanne Duiker

Contributors
Irwin De Vries, Ralph Heynen, Lynn Miller, Johan Tangelder, Carl Tuyl, Ben Vandezande, John VanHarmelen

Editorial Council
Rev. J. Geuzebroek, President: Rev. J. VanHarmelen, Secretary: Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

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Head Office
99 Niagara St.,
St. Catharines, ON
L2R 4L3
Phone (416) 682-8311
Office hours: 8a.m. - 4p.m.

Edmonton Office
Suite 211,
10020 - 108 St., Edmonton,
AB
T5J 1K6
Phone (403) 423-4949

LETTERS

Much to praise, much to criticize

Dear Sir:
Mr. Hultink (C.C., April 3) does not find a problem with much of the "Positive Christian work that CJL is trying to do" and he seeks to share "a deep biblical concern for the weak, the oppressed, the hungry, the orphan and the widow." His problems with us seem to boil down to four points:

- Our too "critical stance toward Reformed people in general and the Christian Reformed Church in particular;"
- Lack of Shalom on an inter-Christian organization level;
- Our support of the Dene Nation's struggle "to live out their basic beliefs," when they might not be Christian;
- Our prayer for "genuine peace on earth and full-fledged liberty for all of God's creatures everywhere" when such is not possible until our Lord's return.

Point 1 presents me with some difficulty as, although I am deeply involved with Reformed people and organizations, I am not involved with the CRC as such and do not experience much of what Mr. Hultink talks about. (Gerald Vandezande is presently in hospital and I write in his stead.) Certainly, in the five years I have been on the staff and board, neither CJL nor any officer acting in an official capacity has, to my knowledge, ever criticized either the CRC or Reformed people. Our excellent support and encouragement from within the CRC continues to grow and strengthen.

Perhaps Mr. Hultink has particular problems with particular people. If so, I would be grateful if he could achieve reconciliation with them without involving the organization for which I work. May I just comment as an outsider that there is very much to praise and admire in the CRC, but there is also much that deserves strong criticism. Certainly a church convinced of the depravity of the human heart should welcome all the criticism it can get.

Point 2 refers, I take it, to conflicts between Christian organizations of Reformed persuasion. I couldn't agree more. In general, I have found Reformed people to be the most argumentative and stubbon bunch of Christians I know. (This is one of my criticisms from point 1; it may also be taken as something of a compliment.) In this context I see no reason why CJL should be singled out. There is enough blame for all.

On point 3: Is CJL not to support others in their struggles unless they are Christians? Do the CRC people Mr. Hultink mentions who support orphans overseas require a profession of faith from these orphans before aid is given? Do we lobby only for Christian (and not Jewish?) political prisoners in the Soviet Union? Is an organization like the Ontario Association of Alternative and Independent Schools illegitimate because it seeks for the right of communities other than Christian ones to supervise their own schools? Surely not.

Surely public justice requires political freedom for a variety of communities to live. Our question should not be whether the Dene are Christian, but whether the Federal Government responds to them according to its God-given mandate to do justice. (As an aside, I might mention that the Dene are indeed Christian, insofar as one can describe a varied nation that way. Many of them could tell many Reformed people a thing or two about what a committed, integral, Christian life means. But this is irrelevant to my main argument.)

Point 4 says many good things. Truly we live in the times of "a battle between Christ and Satan." Truly "we see through a glass darkly." Truly "making genuine peace and full-fledged justice and liberty" is "an ideal which will not be realized until the day of the Lord's coming." Who would be ignorant of that?

But what does Mr. Hultink draw from this basic Christian truth? Apparently that it is "anything but biblical" to pray "may our working together in faith lead to genuine peace on earth ..." What is the objection here? That it is **human work** that is mentioned? Surely not. Each church I go to, each Christian organization I know, each Christian family I share with asks the same prayer - may what we do be to the glory of God, may our work be blessed and fruitful. All good things come from God, but do we not pray for fruit from what we do? Mr. Hultink surely prays that the excellent books published by Paideia will lead to "genuine peace on earth."

The other possible objection might be that it is a prayer for "genuine peace ... and full-fledged justice" - a thing not to be realized **yet**. But, surely we pray always in anticipation. Do we not ask to be perfect, even as our heavenly Father is perfect, though that awaits the resurrection? Do we not pray "your kingdom come, your will be done" even when we know that will not be consummated yet?

Is the Psalmist wrong to say "give the king thy justice, O God, and thy righteousness to the royal son ... May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor (Psalm 72: 1-4)?

Are we to attempt nothing or seek for nothing from God because the perfection of the new creation still tarries? No we are not. We know there is a battle. We know that Christ is the victor. We know that His kingdom will come, and is coming. We know that Christ upholds us even now. We know that we may be blessed even now. We may seek for and work for that peace and justice that the Bible commands us to seek and work for, expecting not perfection but in hope that the faithfulness of God will lead us in paths of healing. We have no choice in this matter for we are a people called to justice.

Paul Marshall,
Research Associate,
CJL Foundation,
Toronto, ON

Can church, organizations live with criticism

Dear Sir:
In his letter (Calvinist Contact, April 3, 1981) John Hultink makes some sweeping statements about the work of CJL. His analysis of the cause of the alienation (presumably between "left" and "right") has not made it clear to me that the efforts of CJL are entirely on the wrong track, or indeed, which people Mr. Hultink claims to represent.

It is, of course, entirely possible that staff members of the CJL have been critical of the Christian Reformed Church. The possibility also exists that this criticism is **not** unfounded.

But surely that is not the point of the discussion. If certain members of the CRC are so dismayed by criticism so as to lose sight of a broader perspective of our society, then perhaps we may conclude that the criticism is well placed. He who hurts, squeaks! As Mr. Hultink and others may know, criticism is not necessarily a negative exercise. It may be given out of true concern, and it would be wise to receive it as such. This works both ways, of course.

Knowing that, it still is not clear to me why Mr. Hultink would take such exception to the statement that "we work together for peace on earth and full-fledged justice and liberty for all of God's creatures everywhere."

Would Mr. Hultink prefer that we all just quit in despair and hopelessness? Is our "biblical concern for the weak, the oppressed, the hungry, the orphan and the widow, both at home and abroad" then not in the same category of trying to achieve the impossible?

Surely, it is fairly safe to say that all of our foreign aid and relief efforts are but mere drops in the bucket of human misery. We can never hope to eliminate starvation, poverty or widowhood.

That should not prevent us, or slow us down in our efforts to work together to attempt to relieve suffering and injustice. Christians together are called upon to do a task. I emphasize the word **together**. Groups are made up of individuals, and in harmony we can exert far more influence to alleviate suffering and injustice, than if we acted as individuals here and there.

CJL involvement with the Dene Nation is an example. We have here a people, oppressed, exploited and displaced. Why? Largely for the sake of our convenience, the GNP, and "progress." It is an example of blatant and calculated injustice and Christians cannot stand idly by though that awaits the resurrection? Do we not pray "your kingdom come, your will be done" even when we know that will not be consummated yet?

Is the Psalmist wrong to say "give the king thy justice, O God, and thy righteousness to the royal son ... May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor (Psalm 72: 1-4)?

Are we to attempt nothing or seek for nothing from God because the perfection of the new creation still tarries? No we are not. We know there is a battle. We know that Christ is the victor. We know that His kingdom will come, and is coming. We know that Christ upholds us even now. We know that we may be blessed even now. We may seek for and work for that peace and justice that the Bible commands us to seek and work for, expecting not perfection but in hope that the faithfulness of God will lead us in paths of healing. We have no choice in this matter for we are a people called to justice.

Jenny Oldengarm,
Harriston, ON

Wrong initials for "angel dust"

Dear Sir:
Concerning your editorial of March 27, I agree heartily with you that "drug education" is a very necessary step in understanding and addressing our present cultural situation. Both the nature of drugs and their consequences must be discussed openly so that we can effectively deal with this problem.

You mention that "young people are being taught about drugs," but that many adults "have escaped formal education in drug use and abuse." On this note may I offer a bit of clarification. You mentioned PCB's as a drug found in our schools. This is incorrect. PCB, polychlorinated biphenyl, is found in bodies of water and fish. This chemical is used as an insulator in electrical equipment but is also one of those unfortunate carcinogenic compounds which is dumped into the water supply. A related compound is PBB, polybrominated biphenyl which can be found in mid-1970's vintages of Michigan beef, milk, and also unfortunately, human beings. PBB is used as a fire retardant and in 1973 was inadvertently dumped into a feed bin at a local Michigan grainery, thus entering the food chain, and a lot of unknowing Michiganders.

The drug you intended to mention in your editorial was no doubt **PCP**. This drug, phencyclidine hydrochloride, also known as "angel dust," is intended for human consumption. It is an extremely dangerous drug and can have bizzare and unanticipated hallucinogenic effects on its consumer.

Education on these matters is imperative - but we had better get our "P's" right first.

Joel Cooper
Austin, Texas

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Church Page

Pastoral Pondering

Consider the Constitution

The Bible and our forefathers urge us to pray for the government. This is especially necessary in these days of much tension and historic significance. Whatever your personal preference on the repatriation of the Constitution is, those who must and will make far-reaching decisions that will affect millions of Canadians for many years, need our prayers, so that they may indeed make the best decisions.

It is encouraging that God's name, and God-given rights and the image of God in man are being mentioned and considered. What a difference it would make if that would really determine the outcome, and not be just material for debate and accusations.

Our provincial governments need our prayers too so that they may truly represent justice for all and service to all, and not be moved by self-interest primarily. What a difference a good vision of stewardship would make. Neither the federal government, nor the provincial government, nor companies, nor private persons are the owners of the resources. All of us are only stewards for God for the greatest benefit of all, present and future people in and around Canada.

It is important for all of us not to fall prey to choose for one side or the other in these historic issues in an off-hand manner, but to reflect our Christian concerns and convictions in our choice.

Rev. E. Gritter
Bethel Chr. Ref. Church, Lacombe, AB

A case for community support

Christian education is a vital ingredient of an obedient, living Christian community. Whereas many Canadians and American churches limit such education to Sundays and to church-related instruction during the week, the Reformed churches and others have a vision of Christ-centered day schools, from kindergarten through postgraduate studies. The goal of such a costly pursuit is not merely to protect our youth from the world, but also and especially to prepare them for Christian living in the world.

Such a task cannot merely fall on the shoulders of parents. It's much too big for that! The whole Christian community needs to support the work of Christian education, prayerfully, morally and financially. As an institute the Church is called to promote healthy Christian education. The parents, the elders, the deacons - they all need to encourage the development of Christ-centered education. Thank God for such support in our congregation.

Considerable financial sacrifices are experienced by parents now that the cost has skyrocketed. To continue as a community effort we will have to get our working young people involved, as well as those who have no children of school age. The Lord calls you to this kingdom work. Let me encourage you to join the local Christian school society and to participate in this important work of training our children to be Christian witnesses in our culture. We older people will pass away. Are you helping to pass on to the next generation the torch of a kingdom view?

We are very thankful for a dedicated School board locally. We are grateful for their leadership. The parental support is important, the administration is important, and the views, attitudes and practices of the teachers are crucial for the training of Christian children and youth.

But, to be able to teach Christianity does not automatically follow merely because the person is a Christian. Everyone of us, and teachers too, need to learn how to integrate faith and practice. That's why Christian higher education for teachers and ministers is so important. We probably would not call a minister who had all of his education and ministerial training in secular schools. He might have the best education in the best university in the country, but what is especially important to us is that he thinks and teaches Christianly - that is in accordance with the Bible and in harmony with our Reformed confessions.

The same is true with teachers. They need the training of Christian colleges. We thank God for Christian colleges. And we thank God for the King's College in Edmonton, which is dedicated to training men and women to be witnesses of God in their chosen field of labour. The King's College needs our support.

Will you prayerfully support Christian education in these last days of history?

Rev. R. Stienstra,
Abbotsford, BC

Press Parade

Whom to nominate

Time and again people ask us why is it so difficult to make up nominations for elders and deacons, since we have over one hundred families already. The consistory did a bit of research to answer that question and to give you an idea how many persons cannot be nominated for the following reasons: consistory members now serving, 15; former consistory members out for 2 years, 9; sons or brothers of present consistory members, 14; new members of the congregation, 9; school board members, 2; committee of administration, 3; old age, 5; not confessing members, 9; newlyweds, 6; others, 5. That is a total of 77. From those who are left, we will have to come up with a nomination of 10 people next summer.

For this reason the consistory decided to allow close relatives (father, son or brother) to be nominated. But first we read what our Church Order Commentary says about this matter: "Are they who have close relatives, such as a father or a brother in the consistory, eligible to election? They certainly are. When there are a number of men available in a certain church it may not be the part of wisdom to nominate sons or brothers of those already holding office, but it would not be against the Bible and our Church Order. It is well to remember that Jesus chose more than one set of brothers to serve as apostles (cf. Peter and Andrew, James and John).

"Again we say, if others are available, it may be better not to nominate close relatives of those already in office, but to exclude them systematically and regardless of circumstances would be wrong. It would often work injury to the church and be an injustice toward many excellent brethren."

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Christian Reformed

Called

—to St. Albert, AB, Rev. Philip Stel of York, ON.

—to Bethel Chr. Ref. Church in Waterdown, Rev. John Postuma of Welland, ON.

Declined

—to Williamsburg, ON, Rev. William Suk of Georgetown, ON.

—to Sheldon, Iowa, Rev. John Hellinga of Guelph, ON.

—to Holland Marsh, ON, Rev. Gregg Martin of Dunnville, ON.

Accepted

—to Richmond, BC, Rev. Guy Corvers of Bowmanville (Maranatha), ON.

Church Bulletins

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FROM COAST TO COAST

ALBERTA

Brooks-CKBR	9:00 a.m. 1340
Drumheller-CJDV(Sat)	7:30 p.m. 910
Edmonton-CHQT	7:30 a.m. 1110
Edson-CJYR	10:00 a.m. 970
Ft. McMurray-CJOK	9:00 a.m. 1230
High River-CHRB	8:30 p.m. 1280
Peace River-CKYL	7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR	11:30 a.m. 1240
Burns Lake-CFLD	9:15 a.m. 1400
Duncan-CKAY	7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)	10:00 p.m. 98.3
Langley-CJJC	10:00 p.m. 800
Osoyoos-CKOO	8:30 a.m. 1240
Penticton-CKOK	8:30 a.m. 800
Port Alberni-CJAV (Tues)	9:30 a.m. 1240
Smithers-CFBV	9:15 a.m. 1230
Summerland-CKSP	8:30 a.m. 1450
Vancouver-CJVB	9:00 a.m. 1470
Vernon-CJIB	10:00 a.m. 940

MANITOBA

Altona-CFAM	9:30 a.m. 950
Boissevain-CJRB	9:30 a.m. 1220
Steinbach-CHSM	9:30 a.m. 1250
Winnipeg-CKJS	9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM	8:30 p.m. 92.0

ONTARIO

Brantford-CKPC	10:00 p.m. 1380
Burlington-CING-FM	8:00 a.m. 108
Cornwall-CJSS	8:00 a.m. 1220
Ft. Frances-CFOB	10:30 a.m. 800
Kapuskasing-CKAP	9:00 a.m. 580
Kingston-CKLC	8:30 a.m. 1380
Ottawa-CFGO	8:30 a.m. 1440
Owen Sound-CFOS	1:30 560
Pembroke-CHOV(Sat)	7:00 p.m. 1350
Sarnia-CHOK	6:45 a.m. 1070
St. Thomas-CHLO	4:30 p.m. 1570
Stratford-CJCS	9:00 a.m. 1240
Thunder Bay-CFPA	9:30 a.m. 1230
Toronto-CKFH	9:30 a.m. 1430
Wingham-CKNX	10:30 a.m. 920
Woodstock-CKOK	8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY	5:00 p.m. 1420
Kentville-CKEN	5:00 p.m. 1490
Middleton-CKAD	5:00 p.m. 1350
Nw. Glasgow-CKEC	7:30 a.m. 1320
Sydney-CJCB	8:00 a.m. 1270
Windsor-CFAB	5:00 p.m. 1450

QUEBEC

Montreal-CFCF	10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB	10:30 a.m. 550
Newcastle-CFAN	9:00 a.m. 790
St. John-CHSJ	7:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall	9:30 a.m. 1170
CFCL-Timmins	9:30 a.m. 620

QUEBEC

CHRS-Montreal	8:00 a.m. 1090
CKLM-Montreal	9:15 a.m. 1570
CKCV-Quebec City	7:15 a.m. 1280
CHLN-Three Rivers	7:45 a.m. 550

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Thomas Hardy's fatalism brought to the screen

by Bill VanDyk
Music/Movie critic

Thomas Hardy's *Tess of D'urbervilles* is a litany of the overwhelming powers of fate and doom in men's lives. The struggle to achieve meaning or happiness, according to Hardy, is doomed to failure, because life is governed by chance. Defiance is useless.

Hardy's pessimism is faithfully rendered to the screen by Roman Polanski in the newest film version of the Victorian masterpiece. All the elements of film-making are brought together to form a stunning visual symphony of colours, textures, and landscapes. The atmosphere of the story, (and Hardy's view of life,) is cloaked in the somber tones of sunsets, rainstorms, and muddy fields and streets.

This long tale of Tess Durbyfield's misfortunes begins when her father discovers that the family name is a corruption of the aristocratic title: *D'urbervilles*. The D'urbervilles, once rich, have declined considerably, with the exception of an elderly aunt. Tess' father determines to exploit the newly discovered relationship and sends Tess to claim kinship. She is instructed to wrangle the price of horse from them.

Tess goes, reluctantly, only to discover that the kinship is illusory. The aunt's real name is Stoke; the title and rank of D'urbervilles was merely purchased, Tess does accept a job (looking after the poultry) from Stoke but this leads to disaster. She is forced to become a mistress to the elderly (and *blind*) lady's nephew, Alec Stoke, a dilettante and good-for-nothing who has fallen in love with her. She gives birth to his child, but within months the child is dead.

Soon afterwards, Tess departs from the luxurious estate by her own choice, determined to humble herself and live more in accordance with Victorian moral standards. She becomes a dairy maid at a farm, miles away from Stoke and from home. There she meets the son of a minister, Angel Clare, with whom she falls deeply in love. They decide to marry and, for a short time, happiness seems within her grasp. But on their wedding night, Angel admits to a past romantic liaison, prompting Tess to confess her past. Angel Clare, having found his own sins easy to sweep aside, suddenly finds Tess reprehensible for the same faults. He declares that he is unable to forgive her and departs for Brazil. Once again Tess, forlorn and defeated, takes to the road.

She rejoins her family who are now even more deeply poverty-stricken than before, Tess' father having died in the meantime. Tess winds up working backbreaking hours on the farms again, always hoping that someday her Angel Clare will return. Eventually the hope dissipates and, in order to provide a better life for her family, she gives in to Stoke and becomes his mistress once again. Fate deals its heaviest blow when Angel Clare returns, heart full of forgiveness, and Tess' attempt to rejoin him leads to her final doom.

It's hard to imagine a story like *Tess* being written today, let alone made into a film. The great moral questions of our time deal more with the limits of the individual's right to pursue his own pleasure, rather than with the limits society may go to, to enforce its morality on all its members. Tess is an innocent, a humble long-suffering girl, who is victimized, according to Hardy, by the hypocrisy and bigotry of Victorian society. But there is more than just society at fault; Hardy faults the universe, which in his view consists of brutal and capricious purposelessness. No god is in control. The best laid plans are overthrown by chance.

However elegantly the view is expressed (and it *is* expressed elegantly) we would probably disagree strongly with Hardy's fatalism. If we accept personal responsibility for the sin in our lives, we cannot accept a view which shifts the blame for evil onto the shoulders of some mysterious fate, or chance.

In the last scenes of the film (and book), the defeated Tess and Angel hide from the police in the remains of Stonehenge, an ancient pagan temple still existing in Southern England. It is a hint that Hardy feels that the barbaric and willful gods of the pagans are a better explanation for the state of the world than a kind and loving, just God of the Bible. Tess seems to be carried along by the irrational forces the pagans attributed to their gods.

In the end, when Tess does try to take matters into her own hands, catastrophe results. But we are not entirely encouraged to sympathize with her. Stoke is no more a completely evil person than Angel Clare is completely good. Tess has merely tried to overcome her inevitable fate but the attempt, so says Hardy, is fruitless, as it was bound to be.

This film version is remarkably, even painfully, faithful to the book, aside from the necessary omissions. Costumes and settings are convincing, as are the actors, particularly Nastassia Kinski as the heroine. Though not a brilliant actress, she has a hauntingly convincing screen presence. Peter Firth (incorrectably identified as the late Peter Finch by at least two reviewers) is very credible as Angel Clare, as is Leigh Lawson as Stoke. The cinematography and costuming both earned Oscars at this year's Academy Awards.

Director Roman Polanski, (whose own life, from persecution under the Nazis in Poland to the murder of his wife, Sharon Tate, by the Manson family several years ago, is full of nearly as many disasters as Tess',) is to be commended for the restraint and dignity with which he films his subject. It's refreshing to see a film which depends on craft and beauty for its effect, rather than violence and sexuality.

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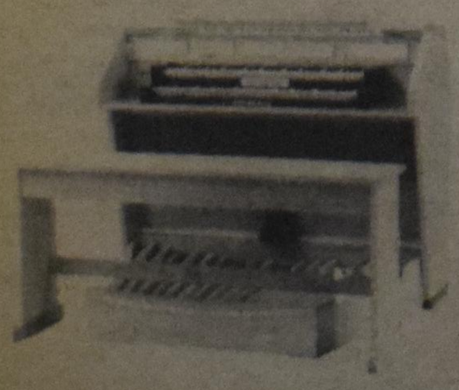

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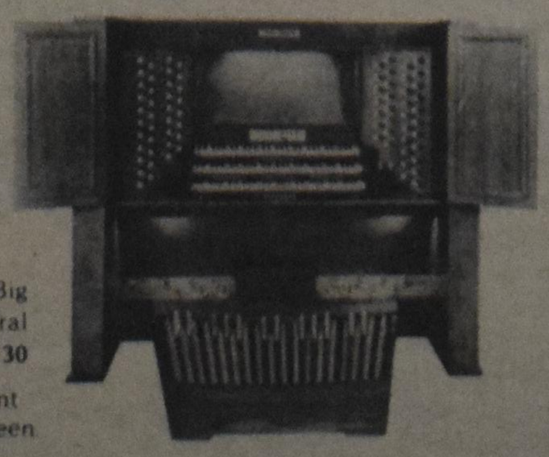

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The Klan and the kingdom

"Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." [*Mark 10:15*]

In early February this year, many grade school children in Halifax were afraid. They heard that the Ku Klux Klan was coming to town. A local television evening news magazine did a five-part series on the Klan. I didn't see the series or hear about it until it was over, but the children knew. They heard about it from friends at school.

A Nigerian friend said his five-year-old daughter had asked if the Klan was in Nigeria too, and wondered whether maybe their family shouldn't go back to Nigeria before the Klan got to Halifax.

Another friend who is black and whose family has been in the Maritimes for generations, said her ten-year-old daughter was scared to go out - even with her mother - in the evening, and kept looking over her shoulder for attacking Klansmen.

My own eight-year-old son talked about the Klan's coming. We discussed how the KKK grew. He remembered episodes of "Roots" which showed the emergence of the Klan after the Civil War in the United States. We talked about why he was afraid of it, and he listed his friends - both black and Jewish - whom he thought the Klan would "get."

I tried to tell him that the Klansmen aren't allowed to go around whipping black people and burning down their houses any more, and that his friends didn't have to be afriad of being hunted and killed. We even talked about the danger to him of being asked to join or support the Klan, and I thought that we had covered the subject. I was stunned later, when I went to his bed to say goodnight, to find him quietly crying.

I don't know whether or not the Klan has now "come" to Halifax. One newspaper reference mentioned the possible opening of an office here in the summer time. Some of the (white) adults who saw the television series or heard about it, don't take the Klan very seriously. It only represents a small minority, they say, and it is wrong to play it up and frighten the children.

On the one hand, if the Klan does come to Halifax, I hope its coming is such a failure that I never hear about it. On the other hand, I was glad to read that MLAs from Antigonish and Cumberland Counties spoke out in the Provincial Legislature against the opening of Klan offices.

On a deeper level, I thank God for the tears of children at the thought of the Klan's arrival. And I thank God for giving my son black and Jewish friends so that when he hears about the Klan, with its demonic perversion of all that is good in ethnic connections, he can recognize evil and weep.

Those tears are a rebuke to adult complacency and to adult tendencies to see the issue in terms of civil liberties and public declarations. Those tears are also a challenge to all Christians, especially to those of us whose church connections are closely linked to our cultural and ethnic backgrounds.

If we find ourselves in congregations which look as though the members could all fit right into the KKK, we must make friends with visible ethnic minorities. We must want them to come to church with us. If they have "their own congregations" we must try to forge links with these groups.

We need them so that we can remember that the Church is not "ours" but Christ's, and that He has elected His chosen race from every nation. We are together members of His Kingdom - that Kingdom which is among us now.

Virginia LaGrand, Halifax

PASTORAL COUNSELING

We should channel the enthusiasm of youth

By Rev. Ralph Heynen

Yesterday we had our family get-together. We had a good time. It was nice to have all the children and grandchildren together for a day like that. It's good for us to see how they bubble over with enthusiasm. But on the way home from our daughter's home, I said to my wife, "Isn't it wonderful that the Lord arranged it so that we could have our children when we were young?"

Children and young people seem to have boundless enthusiasm and tireless energy. They never walk through the house, but they skip from room to room. They may sit for a little while, but they would rather stand on a chair or slide down the stairway. I must confess that I envy the enthusiasm of youth. I admit that I have lost a good deal of it. I admire young people who show that they are alive; they have a spark that keeps them going. I don't like to see young people who are content to sit around and read a book and have no desire for doing anything physical.

There has been a danger in the past years that we criticize our young people a great deal for external things. Their style of dress, the kind of music they use, the length of their hair. Preachers have thundered against the evil of the age and the temptations of the young in this drug-infested age. We talk about the world which is so sexually stimulating. But that doesn't do much good. The young people figure the minister doesn't know what he's talking about because he hasn't been very closely involved. They might listen to another young person, to a classmate, to a member of the student council, but not too much to those who are older.

In many homes the enthusiasm of youth has been squelched. They are told what not to do, but are not given a channel in which to express their enthusiasm in a constructive way. I know someone who works in a high school and he told me: "If I put up a sign which says: 'Don't run in the halls' or 'Don't write on the walls' or anything negative, it just doesn't work! You have to do something positive. You have to say: 'Please walk in the halls.' Rather than saying: 'Don't walk on the grass,' you have to say 'Please use the sidewalks.' It must become a positive thing. There is such a resentment against anything negative."

We ought to watch out for negativism when we think about their enthusiasm. I have seen the enthusiasm of young people in Bible classes and catechism classes and discussion groups. I'm amazed at how quickly they respond; they always seem to be a jump ahead of you. It's wonderful to see their wide-eyed excitement when you talk about certain things. Sometimes they get a bit over-enthusiastic about things that don't mean that much to you. But I have seen this many times in young people. Throughout the years I have observed first-hand a goodly number of young people who came to Pine Rest Hospital as volunteers for Christian service. Also the student nurses. These young men and women came from various parts of the country to give freely of themselves. It is a learning experience for them as they try to be helpful to those who need their help and those who are having trouble. I like to see this expression in young people. I hope we are encouraging this in our churches.

I met a young man who was a full-year volunteer in one of the Reformed Churches. He was away from home, he missed his parents and family - but he was enjoying his work with the young people of his own age. He played basketball with them, he tried to draw them into various activities within the church. This type of volunteer effort can be tremendously helpful. I sometimes wonder if I would have really been willing to spend a whole year of my life in volunteer work. It's not easy work, after all, and it's not the most rewarding job. Sometimes it's very discouraging. But they throw in their enthusiasm, which hasn't been tempered.

There was a house that was rather dilapidated and it was difficult for the two elderly women to take care of it. The lawn didn't look too good, either. The young people of our church went to talk to these women and offered to paint their house and also take care of the lawn for the summer. The women would not have to pay for it. They would do this because as young people they wanted to be helpful. They did it - and they did a marvelous job! It also did a wonderful thing for these young people. It made them feel like they were doing something positive, something constructive.

We made a study of why people leave a certain church and go to another - or turn aside from the teachings of the church entirely. We studied the question of why many young people don't go to church, but they use Sunday for other purposes. I have had opportunity to talk with young people and I have also read some reports in which they tell us that we do not give them the opportunity to really enter into the life of the church.

We ask, "What can we do for our young people?" We ought to ask, "What can the young people do for the church?"

I think this has been overdone in some churches. But young people could have a certain involvement in the worship service, they could become part of it. Too often we leave these things to older people who are willing to do it and who could possibly do a better job. As a result the young people are not personally involved in the life of the church. If a young person can be actively involved in promoting the cause of Christ and involved in the life of the church, he/she will not go looking for drugs or alcohol; he/she will not feel the need of associating with a group where sex has become the big factor.

In the family we often overcome the negative attitude when the children get a bit older and become more independent. Some parents are extremely alarmed by the rebellion they see among the young because this is a reaction against the over-authoritarian spirit within the home. I have heard young people say that when their children are going through that stage they will treat them differently. They are going to have more freedom! This is sad because something vital is missing in the family life. I do think that as these young people get a bit older they may change, too. But we must think of positive channels for the enthusiasm of our youth. We must lay a good foundation in the home and in the family and then we can send them forth into the world and they will show what they can do and what they can accomplish in a constructive way.

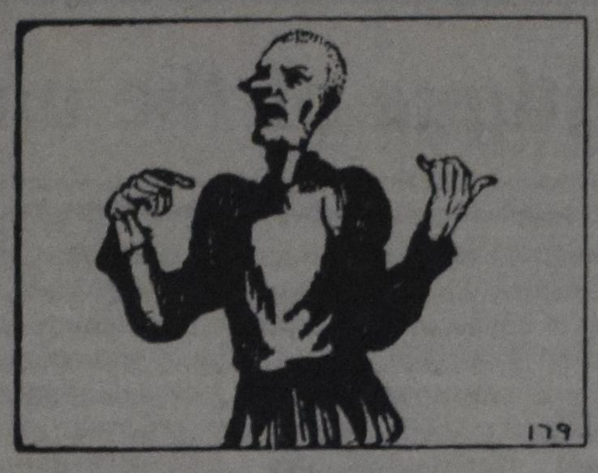
I hope this is part of your family life and also of your church life. It just doesn't do much good to be negative. I think there is too much negativism in many areas of life, but surely we do not need it within the church or pertaining to spiritual matters. If we try to have our young people follow enthusiastically in the footsteps of Jesus we're not going to have much trouble with them.

Thought for the week:

Life isn't always what it seems. We sometimes see the dark side because we're wearing dark glasses and everything looks gloomy. When we look through the rosy glasses everything is optimistic. You've got to learn to see life as it is in the light of the relationship with God who controls the whole world and everything in it.

The Adventures of the Jolly Baker

by W.G. Vandehulst



177. The ex-doctor returned to his bench, his head hanging in shame. He shook. Already he seemed to feel the pain in his ears.

Even Mrs. Bumble overcame her disgust to cast a quick look at him as he sat down beside her. His ears were round and ruddy now, but soon—Brr, it made her shudder to think of it. Quickly she looked away.

The King asked, "Who caught the phony raisin bun baker? Who has earned the one hundred gold ducats of the reward?"

"*Me* . . . your Majesty!" The tall lackey stepped toward the throne, his chest thrust forward. The sun glittered on the gold braid of his coat. "I did, your Majesty."

178. "Good man!" said the King. "Lord Treasurer, would you please pay this faithful servant his reward."

The old treasurer with his reddish-gold beard stepped forward, jangling the gold coins.

But suddenly the ex-doctor leaped up and cried in a loud voice, "No, your Majesty, that's not true. This lackey didn't catch me."

"He didn't?" asked the King, astonished, eyeing the lackey uncertainly. Was someone trying to trick him again?

"No, your Majesty, a little old lady caught me. But she probably didn't realize it herself. And I have no idea who she was."

179. "An old lady?" asked the King in disbelief.

The ex-doctor told about his hiding place in the chimney, his escape during the night, and his fright when he had spotted the lantern coming toward him in the bushes near the lab. "Then I saw that it wasn't a man, but a stooped, old woman. But I was afraid she might see me and call for help, so I hid in the lab. It had been left open. When the old woman passed the door, however, she pulled it shut. It was locked and I was caught like a rat in a trap."

"I see," said the King. "Otherwise you would have escaped. "A fitting end."

180. "I tried to break out, but I couldn't. The door was too solid, the walls too thick, the windows too small, and the bars too strong. The lackey was the first to see me in the morning, but it was the old woman who trapped me."

"Who was that old woman?"

No one in the hall knew. Suddenly Mrs. Bumble arose and said, "Your Highness, perhaps it was Mrs. Featherduster, the old palace maid who was locked up with me in the dungeon."

"Yes," said the King, "that's possible. Bring the old woman here. But don't tell her why she's wanted. Let me look into this."

One of the chamberlains hurried out of the hall to Mrs. Featherduster's cottage.

181. There came the old woman. Frightened and bashful, she shuffled into the splendid hall carrying her black cat.

The King saw the cat and didn't know whether to laugh or be angry. "Why did you bring that cat with you?" he asked.

"Oh, h-h-he—I-I-I—your Majesty, I was afraid—you see, he followed me, and I was afraid—"

The King smiled. "I see. You were afraid one of the lackeys would turn him into a fur collar."

Mrs. Featherduster nodded fearfully.

"Is this the man who took your cat a short while ago and who tossed you into the dungeon?"

Again she nodded fearfully.

182. Was the King going to put her back in that dark cell? Why was she here? Maybe she would be chased from her home.

"Were you in the grounds near the lab last night?" asked the King.

"Y-y-yes, your Majesty," she said in a shaky voice.

"What were you doing out there so late?"

"Looking for my cat, your Majesty. I-I-I was afraid—"

"Yes, I know. And what did you do at the lab?"

The old woman looked at the King fearfully as if she expected some awful punishment. "N-n-nothing, your Majesty. I only closed the door because it was standing open and it shouldn't be at night. That's all I did, your Majesty, honest."

183. The hall became very still. The King looked down on the old woman with a smile, his eyes sparkling with satisfaction. Then slowly in a glad voice he said, "You were out to catch your cat, but you also caught a rat. Although you didn't know it, this man was behind the lab door, and I promised a reward of one hundred gold ducats to the person who caught him. That's you. You earned them fair and square.

"And because you were falsely imprisoned I'll add another ten ducats to that. Lord Treasurer, pay the woman.

"As for the lackey who stole this woman's cat and then falsely threw her into prison, let him spend three days in the same dark cell. Bailiffs, do your duty."

184. Mrs. Featherduster stood looking about, stunned. Holding her cat with one hand, she received the 110 gold ducats in the other. She even forgot to say thank you. Her mind still hadn't really grasped what had happened.

The people in the hall, however, burst into a loud cheer, and the King looked friendlier, more cheerful than she had ever seen him look.

A chamberlain led her out, treating her as politely as if she were a court lady.

The phony doctor sank back on the bench. So did Mrs. Bumble, not quite as far away from him this time. Baker Bumble rubbed his big stomach in delight. The King's judgment was splendid . . . splendid!

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A Christian critique of the university

by Dr. Remkes Kooistra

In Waterloo, ON we have a unique annual event called the Pascal Lectures. Pascal was not only an eminent scholar, but also a very dedicated Christian. The organizers of the Pascal Lectures are a group of concerned Christians who, once a year, bring a scholar of world reputation to the campus of the university to present a Christian witness. I find the Pascal Lectures a very important and beneficial institution.

This year the guest lecturer was Dr. Charles Habic Malik. This 75-year-old gentleman is a professor, diplomat, leader of the Christian church, and an author of many books.

Dr. Malik was governor for Lebanon of the International Bank and Monetary Fund from 1947-52. An M.P. for Al-Koura, he was also Minister of Education and Fine Arts, Minister of Foreign Affairs, Minister to Cuba, Ambassador to the USA, Ambassador to the United Nations. He was chairman of the Third Commission of the General Assembly of the United Nations, which elaborated the final text of the Universal Declaration of Human Rights, proclaimed from Paris in 1948.

In 1951 Dr. Malik was chairman delegate of Lebanon to the Conference for the conclusion and signing of the peace treaty with Japan in San Francisco. Then he became chairman of the UN Human Rights Commission, chairman of the Security Council (thrice elected), and president of the UN General Assembly. Over fifteen nations have decorated him for his contributions to peace.

Dr. Malik spoke to the entire university community on March 2 and 3. What did he have to say about the university?

He began his first lecture by stating that the university is the great creation of Western civilization. He dealt with the history of the university as it came to us from the Greek civilization. The modern university became a possibility since the Greek began to wonder about the universe. More than anywhere else it was possible in ancient Greece to pursue knowledge. Only western civilization had the curiosity needed to realize that man can attain dependable knowledge of man himself. Now, after many years and an astonishing development of technology we may say that the modern western university is indeed the most important institution in our western world. It is crucial to examine the spirit of the university since the university dominates the world more than any other institution.

So far, the words of Dr. Malik were very pleasing to many scholars in the audience. Of course, university professors and students like to hear how important their institution and work really is.

As a Christian

The next point, however, dealt with the question whether there is a Christian critique of the modern university.

Dr. Malik began by saying that the only valid critique of the modern university is to ask: What does Jesus Christ think of the modern university? Dr. Malik asked in this connection: "What would the Lord Jesus Christ think about a modern university where his name is never mentioned as Lord?"

It is true that the modern university talks much about Christianity and about Christian values, but this is always done in the sphere of objectivity and relativism. Christianity at the university remains at the realm of the data, but does not play a role in the necessary evaluation which follows the study of the data.

The university has many opinions on faith and many opinions on Jesus Christ, but at the university, Jesus Christ is not recognized as the Lord of Lords, he is not the Saviour, neither is he the beginning and end of all wisdom. As a matter of fact, Jesus Christ suffers at the modern university. He is neglected and omitted from the curriculum.

How did this happen? The remarkable finding of historical research is that all universities were originally founded on the authority and supremacy of the Lord Jesus Christ. Historically only one conclusion is valid, namely, that all great western universities have swerved away from their foundation.

Harvard University has as its motto the words *Christo et Ecclesiae* which means *for Christ and the Church*. One may well ask what has remained of this great ideal. In an incredible revolution the university has turned away from the Christ to the antichrist. In the name of progress the university cut itself loose from its religious roots.

This development is clearly manifested in several aspects of modern science and of university life today. The modern spirit of unbelief, so prevalent at the present-day university, is described by Dr. Malik in no uncertain terms. In his Monday lecture he offered ten characteristics and on Tuesday the list extended to more than twenty items.

Characteristics

The spirit of the modern university and of the humanities at the university is characterized by the religion of *naturalism* which, in a way, means the worship of nature.

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The modern university recognized only the creation but not the Creator. With its naturalism the university becomes guilty of a very short-sighted "monism." All that matters is the creation and the Creator is completely forgotten or neglected. But if the university omits the most important distinction of all scholarship, that of the difference between the Creator and the creation, from its scholarly pursuits, how will the university serve the truth?

Closely related to naturalism is the spirit of *subjectivism*. Since the university is no longer serving Christ or the church, modern man makes himself to be the measuring stick of everything. All religious beliefs, all ethical values are submitted to the judgment of man himself, his ego becomes the final authority and so his ego at the university becomes omnipotent.

Since man is the measure of all things and people usually do not agree with each other, it is also to be expected that the spirit of modern scholarship reflects not only subjectivism but also *scepticism*. At the modern university today there are no absolutes except maybe the absolutes of doubt itself. As far as the ultimate question is concerned, there is no answer at the modern university.

This scepticism is masked by a spirit of *rationalism*. Man's reason becomes the only guiding light. That there can be anything wrong with man's reason is religiously excluded. The only reliable thing man has is his ability to think. And following the old doctrine of Des Cartes, man's thinking power becomes all-sufficient.

Since man wishes to think from cause to effect - it is only the way modern man can think - it is understandable that rationalism also leads to *evolutionism*. The most dangerous evolutionism is not that theory which tries to explain the origin of the world, but the thought pattern, which explains anything as the logical result of something which preceded it. It is this belief of evolutionism which excludes the guiding hand of God, which makes the university to be a secular institution par excellence, in the extreme.

I was richly blessed by this great scholar who at an age of 75 was still able to give such a penetrating and convincing analysis of the ills of modern scientific work. Since man is thought to be the beginning and end of all things it is not surprising that the modern university does not transcend its own humanism. And where immanentism is so strong we all should want to fold our hands in prayer to ask the transcendent God at *all* times and with *all* supplication and with *all* persistence that He may give us believing scholars for *all* fields of study.

The work of campus ministry at the secular university is a witness to that prayer. Campus ministry by its own existence at the most important institution of western civilization embodies an ongoing critique of what is only immanent and it represents thus the spirit which is willing to listen to the Creator. Only He who is truly transcendent can be the source of true knowledge and wisdom.

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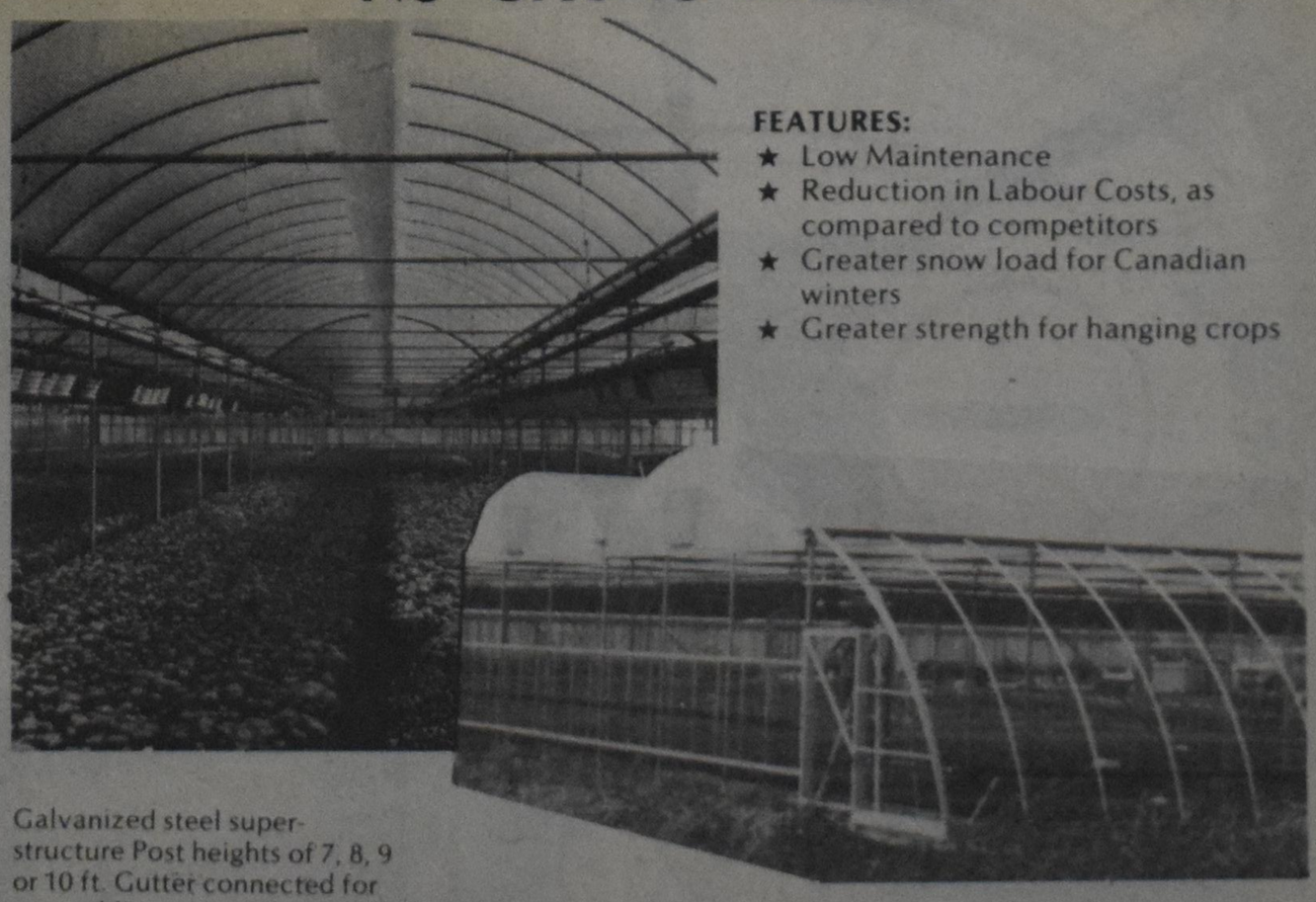

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My friend, no magic wand I
bring
To whisk away your sorrow,
No grandiose, inspiring words
To lift you through the morrow.

No revelation to unveil
Just why you must suffer so,
No claim to fully understand
All the agony you know.

E'en that small slice of time I
share
Here with you, t'is not my own,
But - gaze askance my helpless
frame,
For I have not come alone!

By my side is a Companion,
A dear Friend who knows so
well
Your every dread and inner
pain,
For He's championed over hell.

Unseen He treads your portal,
not
Off'ring hollow hand and line,
But souls that starve for
comfort may
On His love resplendent dine.

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hope,
Freedom from desperation,
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Construction starts soon on Ottawa senior citizens complex

A Christian senior citizen home could be completed near Ottawa by October. Preliminary plans have been approved. Construction could start in June.

The Eastern Ontario Christian Senior Citizen Co-operative Homes Association held its annual meeting recently. The Association had an active and successful year. More than one hundred Reformed Christians are members. Applications for membership and residency are coming in fast.

During the past year, the Board hired a lawyer, an architect, and project co-ordinator. Mr. Nick Van Dyk of the Co-operative Housing Foundation of Canada and member of the Ottawa-East Christian Reformed Church serves as advisor.

The board bought 3.6 acres in Nepean, near the Ottawa-West Christian Reformed Church and Merivale shopping centre. It is close to recreational facilities, public transportation and library. The suburban setting with open spaces provides an atmosphere of country living.

At the annual meeting, the membership approved the site plan and the architectural design for large one and two-bedroom units. The project provides for 66 units, several for handicapped people. Rents are reasonable, based on community average and income. Rent supplements and diaconal assistance would be available.

The advantage of the co-operative approach is that the membership has greater participation in the housing policy. Senior citizens will control their own Christian community. Members volunteer for various committees, such as design and maintenance committees. A membership committee considers applications for membership and residence.

Christian Reformed people from classes Eastern Canada and Ontario are invited to apply for membership. Anyone interested in moving in is urged to apply now. For more information, write: Mr. M. Kloek, Secretary, Box 5621, Station F, Ottawa, K2C 3M1.

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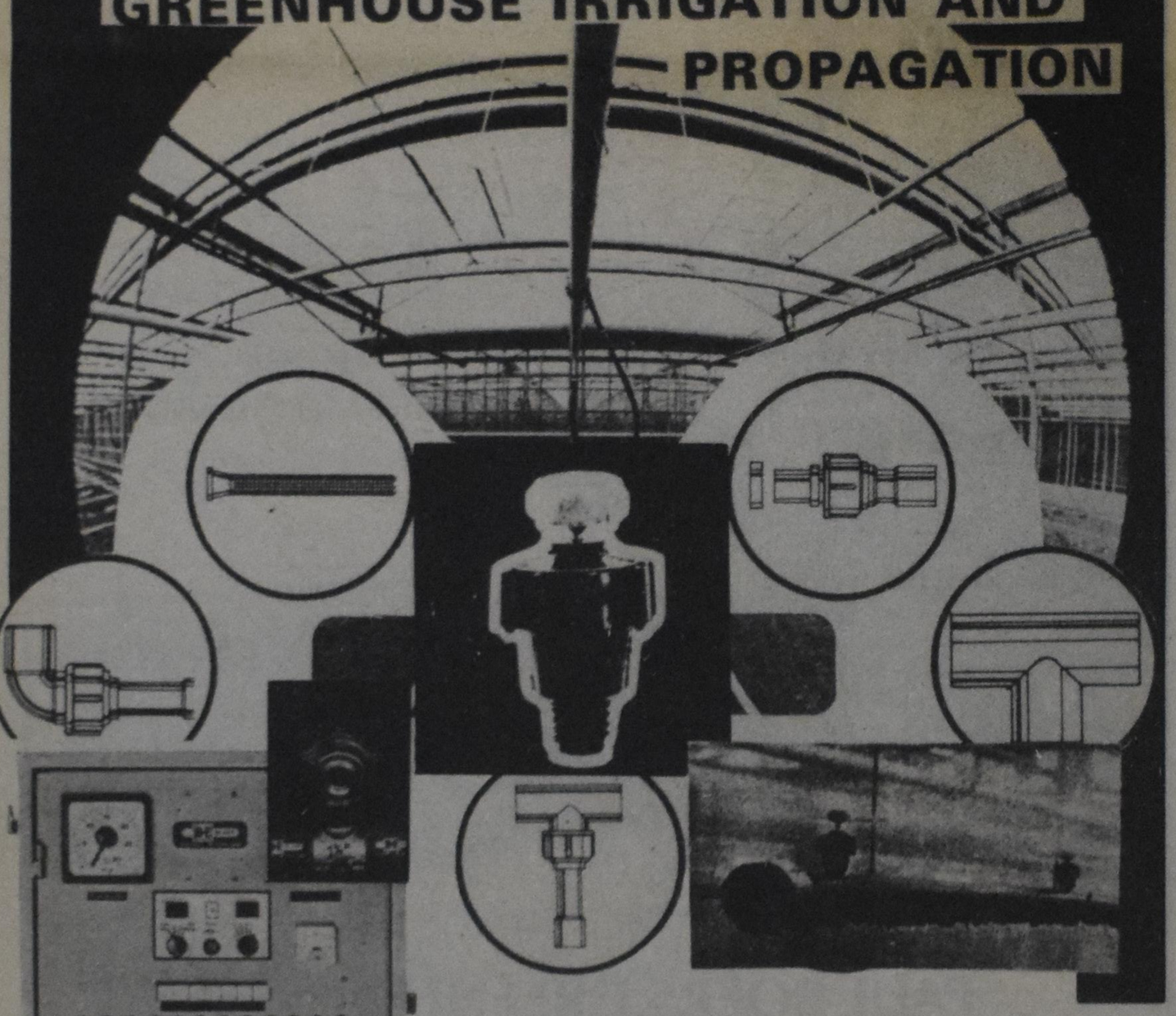

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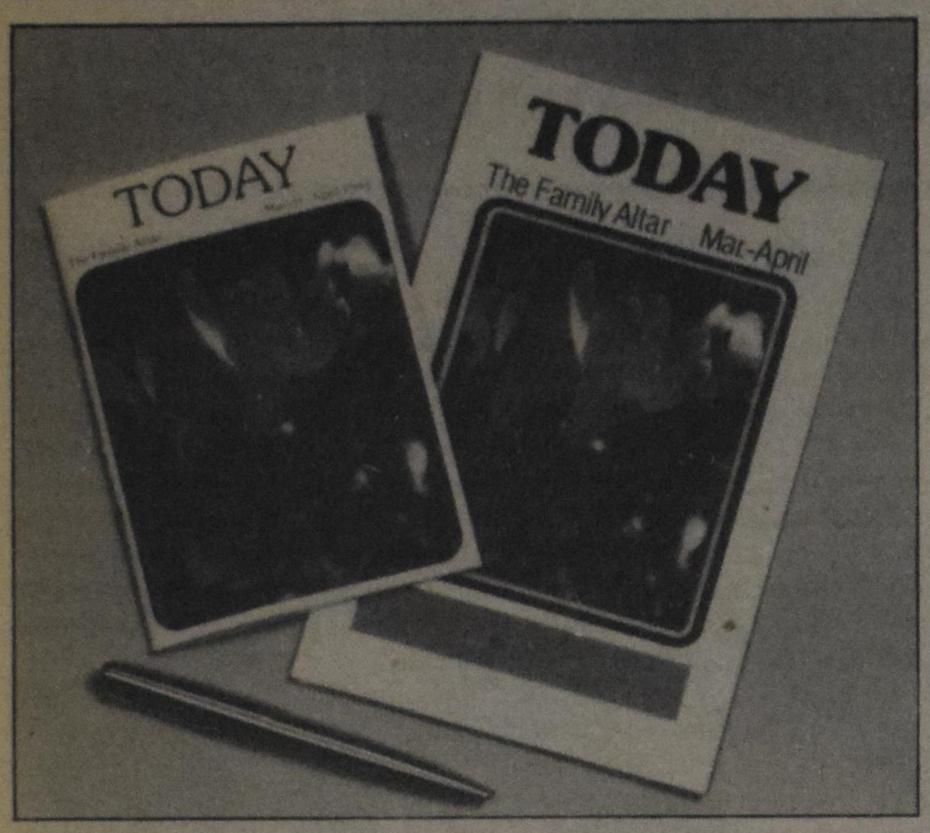

Large-print Today to be available soon

"Today", the daily devotional booklet of The Back to God Hour, will appear in large print this July. This special edition, designed for persons with impaired eyesight, will contain the same material, page for page, as the current Today booklet, but with type almost half again as large as the regular size.

The Back to God Hour expects many of those subscribing to the new large print edition to be elderly men and women who are current readers of Today. People with visual handicaps also are encouraged to subscribe.

According to Rev. Henry Bruinooge, the new Minister of Listener Contact for The Back to God Hour, the need for a large print devotional magazine has been recognized for several years. "We have received requests," says Rev. Bruinooge, "from shut-ins, the sight impaired, and people in rest homes and retirement centers. It is in the past few months that we have been able to gather the resources necessary to launch this new venture."

Today (formerly The Family Altar), is the most widely circulated publication of the Christian Reformed denomination, now topping more than 300,000 copies per issue.

The meditations in Today are written by Christian Reformed ministers. Dr. Joel Nederhood, director of ministries for The Back to God Hour, serves as editor.

To order the new Today, write to Rev. Henry Bruinooge at The Back to God Hour, 6555 W. College Dr., Palos Heights, Ill. 60463. When writing, new subscribers are asked to request the "large print version of Today." There is no charge for the service, although Rev. Bruinooge notes that donations will be welcomed by The Back to God Hour.

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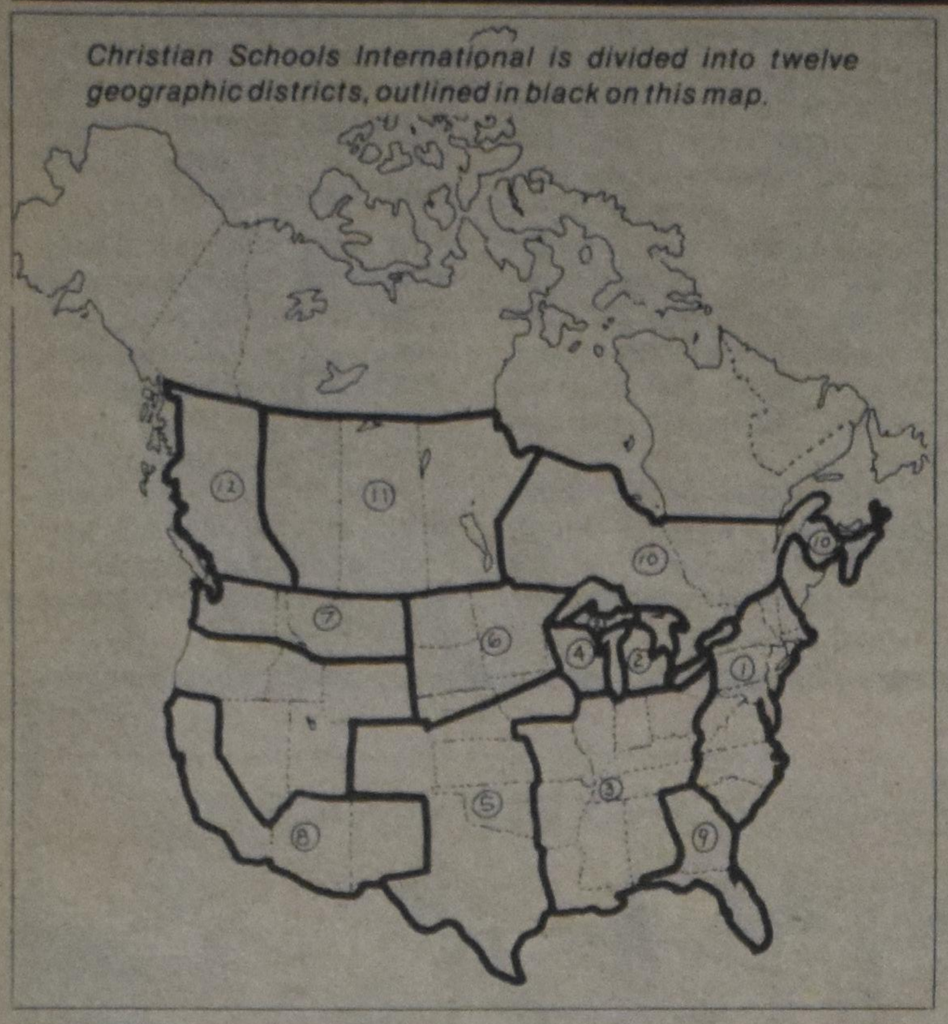
Persons entering this promotional contest should send in a list of new subscribers along with their complete address, and payment at $17.50 for one year and $32 for two years. Calvinist Contact staff will keep track of those persons sending in their list of names until the promotional campaign ends.
Each new subscriber will receive a free copy of *Christian Parents*, a hardcover book by Rev. Hans Zegerius.

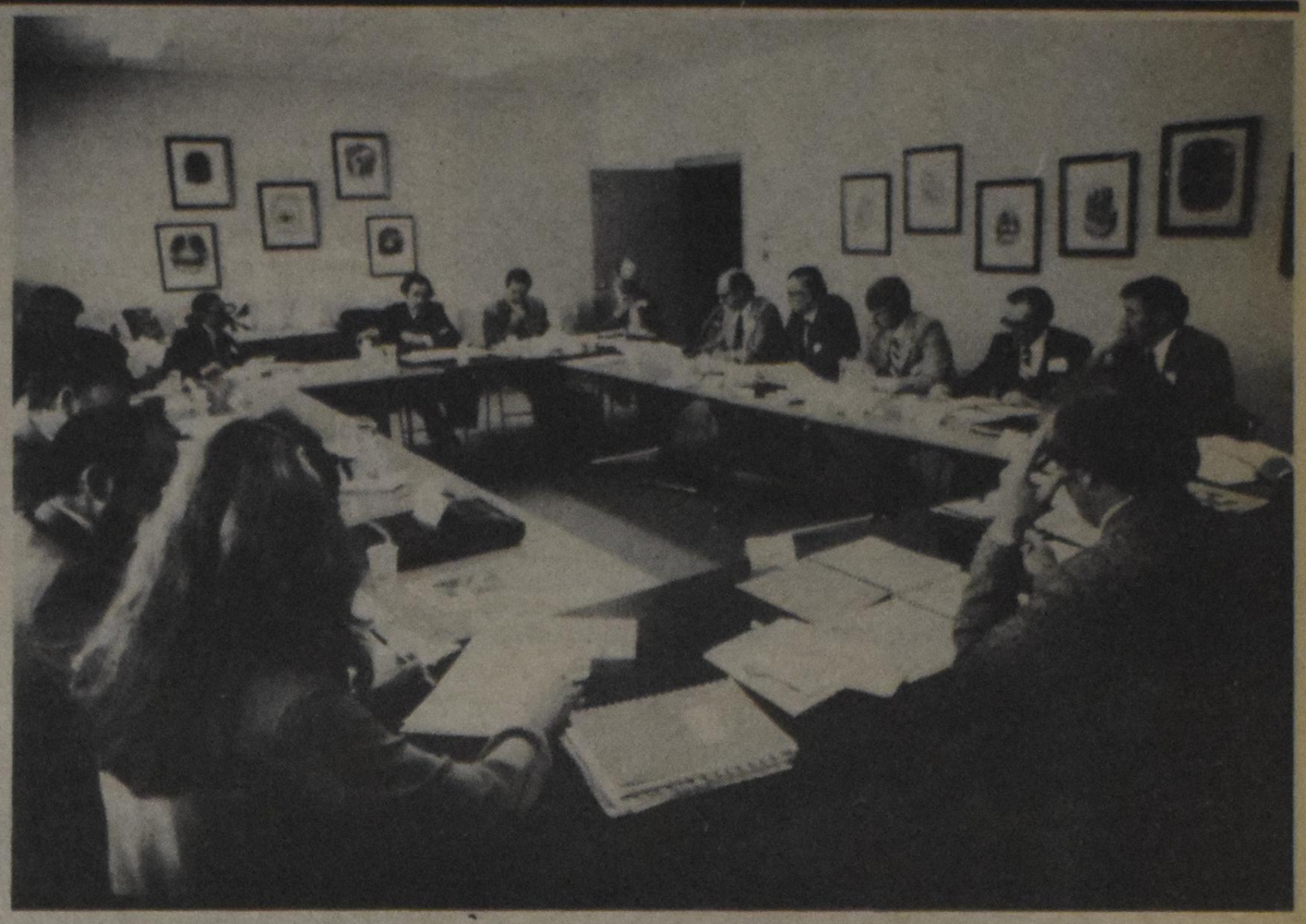
Contest rules:

- The contest does not apply to subscription renewals. Subscribers may not have received the paper within the past two months.
- Appropriate payment should accompany each new subscription: Canada & U.S.A.: one year - $17.50, two years - $32.00; overseas for one year by surface mail: $25.00, airmail - $55.00.
- Contest deadline: July 15, 1981 postmarked.
- The contest is not open to employees and families of K. Knight Publishing Limited and KLM Royal Dutch Airlines.
- The person who submits the highest number of paid new subscriptions will receive a trip for two to Amsterdam, The Netherlands via KLM Royal Dutch Airlines. The winner will have to July 15, 1982 to use the tickets.

FOCUS ON CHRISTIAN SCHOOLS INTERNATIONAL



Christian Schools International is divided into twelve geographic districts, outlined in black on this map.



by Kenneth L. Swets

Mr. Swets is a member of the CSI Administrative Staff.

There are hundreds of private, parent controlled Christian schools in Canada and the United States, and their number is growing. But real strength does not lie primarily in numbers; rather it comes through unity and cooperation. Collectively they become strong.

Christian schools can be made strong by uniting and cooperating with others in common purposes. That's what Christian Schools International is designed to do. Christian School International (CSI; formerly National Union of Christian Schools or NUCS) brings together individual Christian schools, unites their efforts, strengthens each member and works to solve common problems and concerns.

CSI is concerned with sponsoring studies of basic principles, and applying those principles in the many materials it produces. CSI encourages study, research, and writing that embodies Christian theories of education. Conferences, meetings, workshops, and seminars on both elementary and secondary levels are sponsored to help develop unified methods of instruction in the Christian school. CSI seeks to aid teachers, principals, boards, and societies in developing and administrating the Christian school.

Christian Schools International is spearheading the Christian educational movement while promoting the Christian school itself.

Organization

Christian Schools International derives its authority from its member schools.

The affairs of CSI are governed by a board of directors; a board consisting of members who represent each of the twelve geographical groupings of schools called districts. Schools are represented within the district organization and schools in the districts elect representatives to the CSI board of directors.

Representation is given according to these guidelines:

- At least one director from each district.
- For each thirteen additional schools within a district, an additional director is allowed, to a maximum of four directors per district.

The legislative body of Christian Schools International is the house of delegates assembled in annual meeting. Voting power is held by delegates as they represent individual member school societies.

The chief administrative officer of Christian Schools International is Dr. Michael T. Ruiter, executive director. Four department heads serve as his administrative staff. Through the work of those departments, CSI serves its member schools in many important ways.

Business Department

Efficient, well-organized business and financial management is vital to the success of the functions of Christian Schools International. Besides the many office routines, the business department is responsible for preparing and administering a detailed budget, for making financial projections and analyses, and for all financial accounting and reporting. The business department administers group programs such as the Christian school pension plans and trust funds (separate funds for Canada and the United States), group life and health insurance plans, and a student accident insurance plan. The department prints and distributes all curriculum material prepared by the CSI curriculum department, as well as various communications to school boards, administrators, and teachers of CSI member schools.

There is a constant demand by schools for increased services. Astute business practices and good stewardship of funds are the keys to the CSI business department's successes. Costs to member schools are kept to a minimum, while CSI services steadily increase in scope and value.

Gerald Knol is business manager for CSI.

Curriculum

Basic to the Christian school is a distinctive philosophy of education. For the schools to be strong and successful, those associated with them must have a keen awareness of and whole-hearted appreciation for the principles governing the existence of and instruction in the Christian school. Christian Schools International works to develop that awareness and appreciation through its curriculum department.

The curriculum department helps member schools accomplish the central purpose of Christian education, the unique development of each child as a member of a Christian community in order to meaningfully serve God and mankind. Its personnel are experts in their fields, sensitive to the needs of children, and committed to giving effective Christian leadership (thus service) to the classroom teacher.

The programs are systematically developed to serve a specific need through research, study, and writing. The published work is disseminated, tested, and researched, and through newsletters, workshops, institutes, seminars, and special meetings, distributed to schools for implementation. The combined efforts of teachers, principals, and other educational leaders are necessary to insure the integration of the Christian school instructional program and the Christian world and life view.

A catalog of all CSI publications is available free of charge. Additional projects are under way in subject areas that are particularly sensitive to Christian interpretation.

Dr. Henry J. Triezenberg is curriculum administrator of CSI.

Government relations

Christian schools face certain dilemmas in our complex society, particularly in relation to the public sector. Means of adequately financing the Christian school is a growing concern. Christian Schools International's school and government relations department works with state, provincial, and federal officials and legislators to insure not only the status of the Christian school, but also to promote and influence pertinent legislation, such as legal methods of gaining tax credits and/or tax deductions for contributions to the schools. In addition, CSI member schools are represented through this department head's appointment as a member of various government bodies. Advice and counsel on legal and financial problems is readily available to all member schools as a regular service of this department.

The school and government relations department works closely with school boards. Evaluative school visits are made upon request, and an objective, detailed analysis of the entire school's operation, dealing with the physical plant, curriculum, instructional and administrative personnel and techniques, and general school operation, is provided to help improve the school.

Dr. Philip Elve is head of this department. He also serves as editor of CSI's monthly magazine, *Christian Home and School*.

Public relations

Christian Schools International recognizes that if the Christian school movement is to be strong, it must grow. All Christians must be aware of the need for Christian schools and the important role of God-centered education in daily life. CSI's school and public relations department serves as a central promotion agency for Christian education generally, and for the Christian school in particular. Materials are prepared to stimulate interest in and support for Christian schools, both individually and collectively. Those groups wishing to start a Christian school are provided with help and guidance along the way. CSI's monthly magazine, *Christian Home and School* is designed to promote Christian education and sustain Christian school supporters. Pamphlets, Christian Education Week materials, and special brochures with particular emphases are produced by this department.

The school and public relations department works closely with principals and teachers, too, providing bulletins, administrative helps, and general assistance of both financial and academic natures. The department serves in a liaison capacity with the Association of Christian School Administrators (ACSA).

Kenneth Swets is administrator of this department.

Financial support

Christian Schools International receives its financial support in several ways: through membership dues of affiliated Christian school societies; by royalties and profits from the sale of publications; and by offerings and contributions from churches.

Walking

Don't buy a super pocketed, multi-zippered monster pack if you're planning a few day trips carrying a couple of peanut butter sandwiches. Look for good small packs and rucksacks. Some can be used for cross-country skiing as well as hiking.

Map and Compass: You'll need both. Maps are graphic books. They contain incredible amounts of information and it's all true! If you had to describe all the information a good topographical map provides so artistically, you'd need thousands of words.

The Canadian government maps are superb. You can get them at Canada Map Office, Department of Energy, Mines and Resources, Ottawa.

You should carry a map with you even if you're familiar with the area you're walking through. Use it by aligning north as shown on your map with the north-pointing needle of your compass. Bjorn Kjellstrom's great book, *Be Expert with Map & Compass* tells you everything you need to know about maps and compasses.

There are many excellent compasses on the market. A good one will have a luminous dial and needle as well as an adjustable grid for direction setting. They needn't be large, but they should be accurate. Your local outfitter can help you here.

If you plan to increase the scope of your walking to include hiking in wilderness areas (and in Canada, that's everywhere but the cities and towns), there are a few things you should carry and a couple you should know by heart.

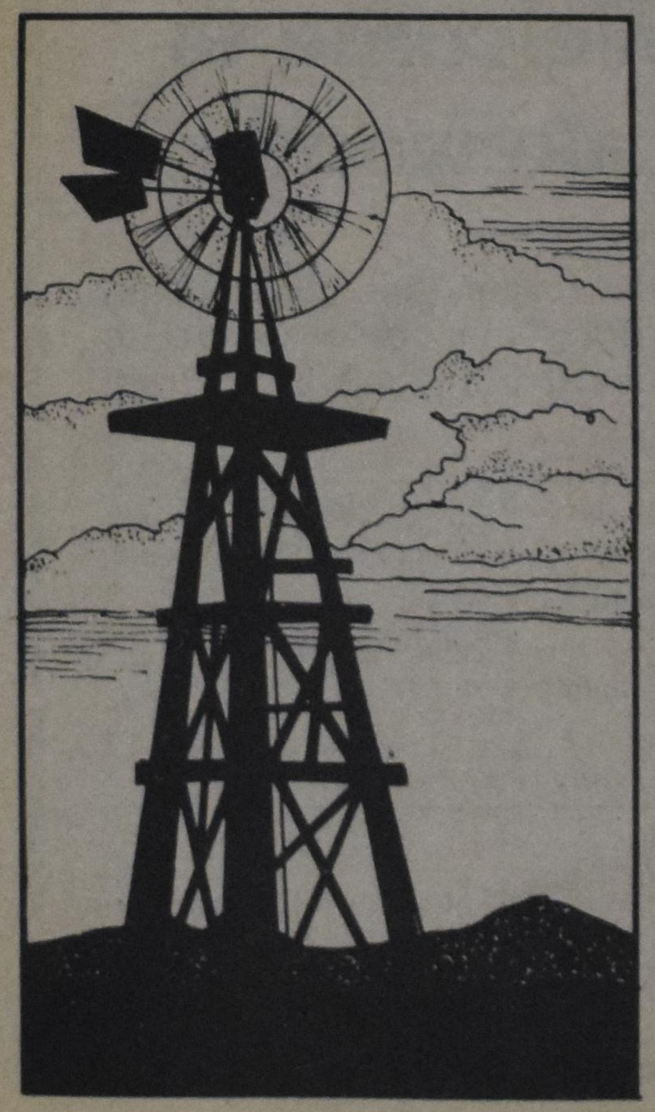
Here are some basics.

1. Never hike alone in unfamiliar country.
2. Always leave word with someone as to your whereabouts and of the time you expect to return.
3. Do not approach any animal which acts strangely or in an unusual manner for that species.
4. Do not approach any animal. They're having a tough enough time.
5. Carry a walking stick. Before walking over a log, pass your stick under it, then stand on log and pass stick under far side. Logs are favourite resting places for snakes and it's better to have them strike the stick than your leg.
6. Carry matches in a waterproof container. Book matches are useless after you've fallen in a creek.
7. Carry a compass, and know how to orient it. Also carry a topographical map for the area you're travelling through.
8. Make sure you have insect repellent. The bush always has insects. Don't forget, perfume also attracts insects!
9. Take along a simple emergency kit and a whistle.
10. Even in hot weather, carry a jacket or anorak.

Books about walking

The Complete Walker, Colin Fletcher; Knopf (hard cover).

Guide to Hiking Trails in Canada, published by Canadian Hostelling Association, National Office.



Camping and Recreation Issue

April 24, 1981

Devotion

1. Mountain Grandeur

"As the mountains are round about Jerusalem, so the Lord is round about his people."
Psalm 125:2.

I can vividly remember the day that I was on my way to a garden wedding in the Fraser Valley in beautiful British Columbia. I had already chosen a text, but on the spur of the moment, seeing around me the lofty mountain splendor, I decided to use Psalm 125:2 instead. Is there a more fitting text for two young people to begin life together in that particular setting?

The mountains are solid, majestic, impressive. When clouds move in, the mountains disappear. But when the sun comes out and the clouds break, there they are again, as beautiful and as immovable as ever.

The mountains characterize British Columbia. We can't think of Alberta without the Rockies. In summertime they shelter the fields below; in wintertime, cold, icy blasts from on high swoop down on the land below, chasing man and beast inside.

I have always loved the mountains, and I will continue to do so, even though I now live far away from them. To some people all the mountains are the same. Not to me. Mountains, too, have their own individuality. I can think of Mt. Robson on the border of Alberta and BC, Mount Cheam behind Agassiz, BC, Mount Seymour, Grouse Mountain, the Lions raising their heads far above Vancouver, Mount Arrowsmith on Vancouver Island, Mount Baker in Washington State, Mount Rainier, and of course, Mount St. Helens. I have had love affairs with various mountains, hiked on their trails, struggled with their moods, sweltered on them, shivered on them, been frozen on them. I have sworn never to set foot on them again, only to be drawn to them once more, irresistibly. And what a triumph, after a long struggle, to reach the top, to see the whole wide earth far below, in a deep blue haze.

Mountains put me in touch with nature, with myself, with my fellow human beings, with friends with whom I have come to share the unique experiences of mountaineering. And they put me in touch with God. I have experienced again and again the truth of Psalm 125:2.

Yet even mountains can blow their tops, as Mount St. Helens proved. They are not so steadfast after all. They, too, are subject to change. They can fall. But God will never change, nor stumble. His steadfastness is far above and beyond that of the mountains. That we remember, as we think of Psalm 121:1: "I lift up my eyes to the mountains. From whence does my help come? My help is from the Lord who made heaven and earth."

Steadfast as the mountains seem to be, God's faithfulness is even greater. That, too, I have experienced at times when on the mountain, alone or with friends, but always with God.

Rev. P. Van Egmond, Etobicoke, ON.

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possible, try to wear clothing made of natural fibres next to your skin. They'll breath and keep you cooler. Jackets and anoraks can be of treated nylon for water repellency. Bright, deep colours are said to attract insects. Zippers can break, leaving you with no way to close your jacket. Buttons are better.

Make sure the material of your pants is strong and fairly heavy; you'll be sitting everywhere from logs to rocks to wet grass.

Poncho: A poncho is one of the simplest forms of weather protection you can carry on a hike. It is a rectangular waterproof sheet with a hood in the middle. It will cover you and your packsack during showers. It can also be used as a ground sheet, and weather-break.

Pack: Your walking ambitions will determine the size and type of pack you need. There is an astonishing number on the market, but there are basic points to look for. Any good pack is light but strongly constructed, and should keep contents dry. For additional protection, cover it when it rains.

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Walking

live in the city, plan to walk at least one way to work. It takes just about an hour to walk four miles if you step along smartly. Public transportation in rush hour can take almost as much time and do nothing for your body.

If you live in the suburbs, get off your train or bus a few stops earlier on your way home. Take a lunch hour tour of your town by foot. It's incredible how much ground you can cover, how much you can see, in an hour's brisk walk.

A good walk will raise your heartbeat to a positive level of exercise during your working week.

Once you accept simple walking as your own personal form of exercise, you'll want to learn about its most aesthetic forms, hiking and back-packing.

Almost all of Canada offers good hiking terrain. Both national and provincial parks offer well-marked trails of varying lengths. There are also excellent trails in the United States easily accessible to many Canadians.

Equipment

Whether you plan to walk in the city or throughout the countryside, your feet are all you have going for you. They can stand a little care and consideration.

If you're going to spend any money on your new form of exercise, it should be for good shoes and/or boots. Here are some suggestions:

The Weekday Walk: Any good pair of leather shoes which offer firm support. Make sure they have a raised heel. The high toed, no-heeled "health" shoes may be fine for standing around but they're murder on a five-mile walk.

Long Walks on Pavement: Any of the leather or reinforced nylon jogging shoes are excellent for long walks on pavement because they cushion jarring shocks which can cause soreness. Naturally, they're lighter, and therefore less tiring on a long walk. The leather shoes offer better protection on wet days.

Hiking and Backpacking: Obviously, terrain will decide the type of boot best suited to you. There are many impressive-looking climbing boots on the market. The danger is that what might impress your head may really hurt your poor feet. Many climbing boots have extremely rigid soles and stiff uppers. They are designed for specialized mountain work where precise foot control is needed and they are not recommended for simple hiking. Try to choose a boot that offers good lateral support with reasonable forward movement. Good boots have as few seams visible as possible, and don't leak easily as a result.

Good boots are almost always leather. Leather breathes, gives comfort to your feet. Leather feels comfortable and is easy, even fun to care for. Most good boots feature heavy lugged soles (Vibram) which have a good grip in most conditions.

A reputable local outfitter or your Scout shop will advise you of the best type of boot for hiking in your area. Make sure your boots fit you properly. Your heel should not lift when the boot is laced. The boot should fit rather snugly with two pairs (one light, one a little heavier) of socks.

Walking is free, you can afford to spend a bit on your feet.

Socks: Whether you walk in the city or country, on pavement or through wooded glades, wear wool socks. They may be reinforced with nylon at toe and heel but they should be at least 85 percent wool. Wool is warm, wet or dry. Wool doesn't chafe. Wool wears well. Wool absorbs sweat and doesn't bunch. Have an expert darn your socks should you hole them. Any unevenness can cause chafe. Even in the heat of summer, light wool socks are the most comfortable you can wear. Always take an extra pair of socks and change at midday if possible.

Clothing: Loose-fitting clothing is a necessity for the serious walker. Nothing will impede a stride or insidiously cause fatigue like tight-fitting jeans. Where possible, wear shorts and carry a pair of long pants (light wool content) for areas of heavy underbrush.

Clothing Material: As much as

7. Devotion
The hen

"How often would I have gathered your children together as a hen gathers her brood under her wings" Matthew 23:37.

Vacation times may bring us closer to the scriptures. This may happen not only because we have more time to reflect leisurely on what we have read, but also because frequently during our days off we escape the hustle and bustle of our industrialized environment and find ourselves in the midst of nature.

The Bible was written before cars came to a screaming stop on paved roads, before chimneys of factories billowed out clouds of black smoke and before jets with their thundering engines tore the peace of the skies overhead.

There may still be some rural pockets of landscape where some of the biblical situation has been preserved. I can recall from my youth, hens strolling around with some ten or fifteen chicks. It was always a pleasure to watch them: the mother hen proudly promenaded in attentive leisure with her offspring nervously following her. Every now and then she would stand still, scratch the soil and find some little treats for her young ones.

Chickens are not famous for acts of bravery: they are not glamorous fighters. Often when chickens noticed me, they would raise their wings in an attempt to fly and cackle and start running - often in the wrong direction.

There is, however, one exception to this form of behaviour. Whenever the mother hen meets danger while she is surrounded by her little ones, she will not run, but lifts her wings to provide shelter for the little chicks. She freezes to meet danger head-on whether it is a barking dog or a teasing boy. Then she does not "play chicken" but she faces danger with courage and her beak becomes a powerful dagger.

You don't see this scene close at hand anymore except on the farm or rural areas. But if you see it, remember that the only time that the mother hen is mentioned in the scriptures is in Jesus words mentioned above. These words were spoken by our Lord as he had come to Jerusalem for the last time to die there on the cross.

These words show us both Jesus' unending love for his people, and his great courage as he drank the cup of suffering alone, in utter solitude. So let us thank him for his love and courage.

Dr. Remkes Kooistra, Waterloo, ON.

Macho flowers

by Craig Copland

Adolescent and teenage boys like to appear "macho." And so at camp they go for macho activities: waterskiing, windsurfing, riflery, the fifty foot water slide, wilderness canoe trips and the like. They do not go for wildflowers. Wildflowers are definitely not macho. Worse yet, wildflowers are for wimps. Yet the aspect of God's creation which I've really come to enjoy recently are his wildflowers.

You see my problem. How does a camp director overcome the wimp factor and turn boys on to the loveliness and beauty of God's creation? The approach I've tried - and I would never claim it to be 100 percent successful - is to play on their curiosity by telling them some sort of story or interesting fact associated with the flower. Maybe it will work for your family too, especially if you have children who definitely are not thrilled about wildflowers.

One story I enjoy is connected with a small delicate wildflower called the Spring Beauty. It's the crocus of the hardwood forest. Spring Beauties are the first to appear in the spring. Soon after all the snow is gone, these small white flowers with the faint red lines at the bottom of their petals will begin sprouting around the base of the Sugar Maple. They only last a couple of weeks, because they need the early spring sunshine which reaches the forest floor only during the short period prior to the emergence of foliage.

When we take a group of boys up to Camp Mini-Yo-We in the spring to do some maple syruping they also see this pretty little flower. And then I tell them one of my favourite stories, the Indian story of the origin of the Spring Beauty.

Once upon a time there was a young Indian brave and a young Indian princess, and they were (eyes widen, sigh) in love. Of course you all know that when a man and a woman are in love they always get along just perfectly; they never quarrel and they never argue; they always say kind things to each other, right? (Great

Craig Copland is the General Program Director of Camp Mini-Yo-We, a Christian children's camp in Muskoka, ON.

Spring beauty

chorus of "No, no way, not in our house." Interesting comment on family life.)

Well, it so happened that one spring day a young brave and his princess went for a walk in the woods. It all started off great. They held hands, said nice things to each other and sometimes even stopped and (pause) kissed. (Be prepared for comments at this point.) But then something happened. They disagreed about something, and they began to quarrel.

Finally the young brave got so angry that he picked up his tomahawk and threw it at the princess. But, she was smarter than he was. Girls are always smarter than boys. (Suggest you be prepared to duck.) When she saw that tomahawk coming right at her, she ducked. The tomahawk went sailing over her head and landed and stuck in a maple tree behind her.

Well, a little later on the princess had to get some water for supper. As she walked along the trail she passed the tree. All around the base of the tree she noticed beautiful little spring flowers that she'd never seen before. Then she noticed that they had sprung up in an area which was wet with water, running down the tree trunk from the cut in the bark left by her brave's tomahawk. "Why, this must be magic water coming out of the tree," she thought, "if it can cause beautiful flowers to grow." And then, instead of continuing on her way to the river, she put her birchbark pail under the cut in the tree and filled it up with the magic water. She took it back to the camp and cooked the venison in it. Her brave came over for supper. Now he couldn't be angry anymore, could he? He was hungry and wanted to eat. After he had promised not to throw anything at her anymore, they sat down to eat the venison.

He took one bite and remarked, "This tastes great. How did you cook it?"

"I cooked it in the magic water from the tree," she replied. "Come on, I'll show you."

So she took him to the tree and showed him the Spring Beauties and the sweet sap. They collected more magic water and cooked more things in it. Their friends cooked with it too.

What had that little flower helped them to discover? Maple Syrup.

From that point on the Indians began to look for Spring Beauties every spring in order to know when to start tapping the trees for the magic water from which they could make maple syrup.

Don't just use this story. Make up some of your own. Some wild plants you might use are the "Jack-in-the-Pulpit" (look for it in shaded areas of the forest in June and July), or the Indian Cucumber (the 'two-story' plant with the delicious edible root. Remember no more than one per customer to be picked). The Canada Mayflower (or Canada Maianthemum, or false Lily-of-the-Valley) is easy to spot. Its a white column flower found on the forest floor in May and smells like perfume. In August look out for Jewelwood Touch-Me-Nots. They're the bright little orange snapdragon-like flower that grows in a small bush along roadsides or hydro cuts. The flowers will snap little snapdragons, when the seed pads are ripe. They will explode their seeds on being touched (hence the name 'Touch-Me-Nots'). The juice

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Macho flowers

in the stems was discovered long ago by the Indians to be an antidote to Poison Ivy. All of these lend themselves to your imagination in making up a story about them.

God's natural creation is a vast area of endless learning and delight. But many of us shy away from enjoying it because we don't know much about it. We don't know the names of all those thousands of things out there. And the first thing our children always seem to ask is "What's this?" Some of us have gone into the woods with a knowledgeable naturalist who speels off names, facts, and - most intimidating of all - the Latin names of the trees, birds or flowers. And we've concluded that nature is something that is better left to the experts.

But you really don't have to know a lot to be an expert in the eyes of your children. How do you do it? Simple. Go to your nearest general book store. find the nature section and buy a couple of small, cheap field guide books. Then force yourself to take the book with you whenever you go out into nature and make a point of finding two or three things you don't know; look them up and learn them. It won't take long before you can identify twenty or thirty things that are out there. That's twenty or thirty more than the average child knows. And that makes you an expert. Easy eh? So start doing it.

Camping and Recreation Issue

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Devotion

2. Did you forget anything?

"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God" Matthew 6: 25-34; Philippians 4:6.

Time runs on and again summer seems so close. Thoughts go toward how vacations are to be spent and where. For the last number of years our family has thoroughly enjoyed camping. A means to step out of the regular routine of daily activities, to get away from the city noise, from the phone and the doorbell. As a mother, it is often my prayer that our vacation can be one of relaxation and that nothing interrupts our family from drawing closer to God and to each other. Teach me, Lord to set aside my own plans in order to give time to those I love the most. Sound like good intentions?

The day finally arrives when the heavy-loaded camper is hitched to the car. Father makes last minute check-ups and the children are leaning out the window prodding daddy to hurry and "get the show on the road." I find myself slouched in the front seat waiting for the long anticipated rest to begin. My thoughts quickly make a flash back to the last few days. So much had to be done. Clothes had to be washed, ironed and packed. Clothes for all kinds of weather.

Oh, did those boots and rain coats get packed? Mothers know how their little ones pick the most opportune time to splash through puddles or wade through a slow-flowing creek to catch minnows.

That reminds me - fish nets! Thinking about nets, the badminton rackets ... The phone rang while I was setting the swim wear aside. The special box for snack foods are stored beside me for the long trip. Meat for the next few days will hopefully remain frozen in the cooler. So, on and on whirl my thoughts. My third child didn't get the attention she needed yesterday, all those questions could wait. After all, preparations needed to be done. A deadline was set!

Sitting there waiting to leave the driveway, I feel excited and yet? In one way, Lord, I failed you didn't I? In my rush, someone got short-changed. What happened to my earlier good intentions? Yes, I lost control and feel more trapped than ever. I would not have been in such a frenzied hurry had I started each day with you. Anxiety, where does it lead? Thank you, Lord, for clothing the lilies and feeding the sparrows. Thank you for your abundant life and loving care.

Joanne Tigchelaar, Kamloops, BC.

Walking as if your life depended on it

The most significant trends within the past decade in North American recreation have been towards endurance exercise.

The lone jogger of ten years ago, watched with amusement by the driving public, chased by neighboorhood dogs, no longer gets a glance or snarl. The roads are filled with bicycles in summer, and in winter ski tracks patch the nation's forests.

In varying degrees these activities are popular because they provide pleasure and exercise for a relatively small dollar output.

Yet, in the midst of this heartening trend is an exercise form so simple and basic to life that its importance has been all but forgotten.

Walking - plain, simple walking, is a good exercise. If for some reason you don't want to jog, or run, or cycle, or ski, you can still achieve the same level of fitness by walking for exercise.

Walking is so simple a child can do it. Yet, as soon as he learns, he spends much time contriving ways to do less and less. The automobile as a form of travel for short distances has actually changed the anatomy of the North American. European ski boot manufacturers, selling to Canadians, have had to build new narrow lasts because the Canadian foot is narrower than the more walked-upon European foot!

It is impossible to walk without increasing your total fitness because walking is work. But it is simple work. And it is stimulating, refreshing, rhythmic, economical and easy to do.

Walking is easier on your body than running. Yet whether you jog or walk a mile, you consume about the same amount of calories. The distance you go is far more important than the speed at which you travel. Jogging five miles is good for you. Walking five miles is good for you. A mile is a mile is a mile.

A good pack will take a load off your back. And a good walk will take a load off your mind.

Your Pace

For maximum exercise effect, a good walk should be accomplished with enthusiasm. Start at a normal pace. As your heartbeat rises, you'll feel you can move a bit faster. Swing your arms naturally so that they help you move. Increase your pace by pushing firmly off your toes. You shouldn't experience any discomfort but you should be conscious of your effort.

Your breathing should be deep and regular. If you're walking for periods longer than an hour, have something to drink every hour or so.

The beauty of walking is that you can do it anytime, almost anywhere. If you

(Adapted from *Walking and Hiking* by SunLife of Canada.)

CAMP SHALOM

SUMMER CAMPS, 1981

A Ministry of the Reformed Church in America
For Young People, Grade 4 - Grade 12

Bible theme - Builders For God

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Week 3	July 13 - July 18	Grades 8-9
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Week 5	July 27 - August 1	Grades 4-5
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Week 7	August 10 - August 15	Grade 8-9
Week 8	August 17 - August 22	Grades 10-11-12

Canoe Trip (Co-Ed) August 17-22 - Grade 10,11,12.
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Cost

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Inquiries

For brochure and registration form write to or call:
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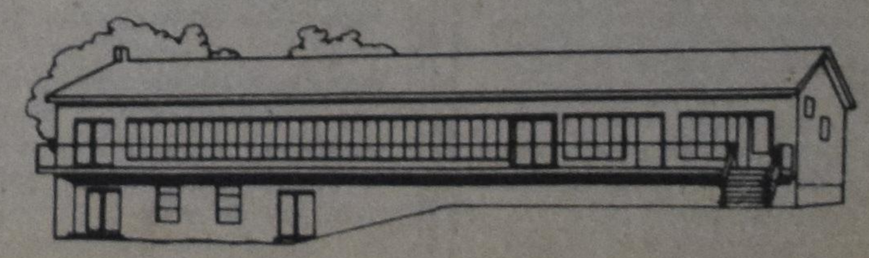

Devotion

6. A place to stand

"In my father's house are many rooms." John 14:1-7

They say that home is where the heart is. If that's true, can home be anywhere? For three weeks out of the year, we leave our home on Greenstone Dr., to find a camping spot under the BC skies. That spot is carefully chosen with much deliberation. After all it's going to be home for three weeks.

When we finally arrive at a camp-site after a long hot trip, a sigh of relief comes from all. Slowly we etch our way along the dirt camp road, passing each camp-site and searching for just the right place. Proximity to the water, boat launch and washrooms are all taken into consideration. With the blessing of three able children, one by one gets left behind at a possible location. Even lawn chairs or sleeping bags are placed here and there. (This is only if we're fortunate enough to have a selection to choose from.) Finally through the process of elimination a spot for our new home is chosen. With precision and engineering feat, the camper is set. Amidst trees that stand with tall protecting arms, birds perched awaiting our arrival, and with the fresh smell of pine and of the outdoors, we as a family are encircled. We anticipate much! Joy, laughter, tears and sharing of ourselves will happen here. We're here with those we love. We sense the Lord's presence. We thank him for the great outdoors, the mountain view, the trout-filled lakes, but most of all for a place to stand and for keeping us so secure.

We thank him most of all for a greater place that he has promised, a place where no children of his will be left behind.

Joanne Tigchelaar, Kamloops, BC.

Ministry

and from all walks of life. Thus, many churches are now involved in family camping, camping for the disabled, camping for the disadvantaged, travel camping, day camping, trip camping, and camping with specialized programmes such as music or sports.

The same basic philosophy which motivates the ministry of Glen Mhor also gives expression to a wilderness unit camp, Camp Iona; a camp for inner-city children and adults, Evangel Hall Camp; and a conference-retreat centre near Guelph, Crieff Hills Community.

These are only a few of over twenty camps and conferences owned and operated by the synods and presbyteries of the Presbyterian Church in Canada.

The Reformed church sponsors Camp Shalom near Cambridge as a camp and retreat centre.

All church camps are part of the larger ministry of their particular denominations. Each seeks to serve the church of Jesus Christ as part of that church in a unique way.

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- **Fall Retreats:** During the time of beautiful colours in nature, the camp is available for week-ends. Young people, adult, society retreats and family reunions. Camp staff available to assist with the program.
- **Winter Retreats:** When the snow lies heavy on the tree branches, camp KE-MON-OYA is an ideal place for cross-country skiing and snowshoeing.

Ask for details about any of these three programs.

Summer cycling, an alternative vacation adventure

by Harry A. de Vries

Although cycling has been part of the European scene for many years it is now also finding its way into our North American way of life. The pasttime/sport is rapidly being acclimatized to our continent with the help of native organizations, tourist bureaus and travel agencies.

Each Canadian province has a provincial cycling association that can be reached via the provincial government department of tourism or through the Canadian Cycling Association (33 River Rd., Vanier, ON). The CCA concerns itself mainly with the racing aspect of cycling. Membership in the organization has risen rapidly to 3,200 in the past few years and it is expected to go well beyond that this year. CCA members can purchase Canadian racing licences which are valid in most European countries as well since racing rules here vary little with those in Europe.

The Ontario Cycling Association (160 Vander Hoof, Toronto, ON M4G 4B8) is composed of sports clubs and a number of individual members. It acts as an advisory organization to its member groups and it actively promotes cycling within the province. Its bicycle education program reaches into schools and organizations such as Boy Scouts. The OCA began a bicycle instruction program in the Scout movement, now known as the Scouts Cycle, which runs from February to July with a lesson for each scout meeting during that time.

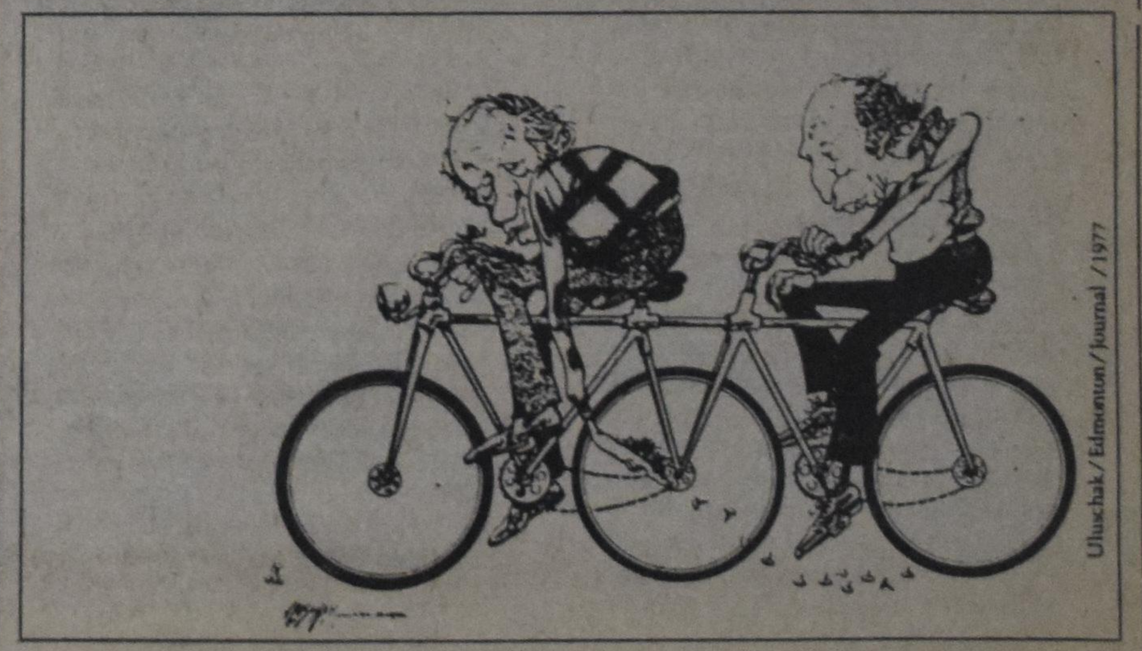
In terms of recreational cycling, the OCA acts as an advisory group to member clubs in helping organizers plan tours. Annually it publishes a touring and racing calendar listing events in various parts of the province, and a number of other instruction booklets: *Bicycle Safety for Fun and Fitness* ($2.50) which describes the basics of cycling in 6 lessons, and *The Bicycle Brigade* ($5.00) which contains an instructor's manual, a code of ethics and a simple question test.

On request it will provide maps for tours and information on how to organize private tours. The OCA "Canadian Mile Achiever's Program" constitutes a cycling mileage log book ($2.00) which is to be mailed in at the end of the year for awards based on miles driven in a one-year period.

Alberta is one of the provinces that takes an active interest in bicycle touring. A number of provincial tours are listed in its Alberta Travel (Alberta Tourism, Box 2500, Edmonton, AB T5J 2Z4) promotional brochures but specific information about cycling tours can also be obtained from Jane Barnes at CMH Travel, 217 Bear St., P.O. Box 1660, Banff, AB T0L 1C0. Bicycles can be rented for the Alberta tours as well as for most other tours anywhere.

For those who want cycling adventures abroad there is always the local travel agent to ask for advice. Butterfield & Robinson Travel (Toronto) recently advertised some European bicycle trips for 1981. Finnair and International Bicycle Tours, Inc. can arrange for tours out of New York to destinations abroad. Information about cycle tours in Holland can be obtained from The Netherlands Tourist Office, (P.O. Box 19, Suite 2108, 1 Dundas St., Toronto, ON or 850 West Hastings St., Suite 207, Vancouver, BC V6C 1E1) or from Holland directly (at the Netherlands National Tourist Office, 2 Bezuidenhoutseweg, P.O. Box 90415, 2509 LK The Hague, The Netherlands.) Eurobike Holidays (Provinciale VVV-Gelderland, Stationsplein 45, 6800 AN Arnhem, The Netherlands) offers a wider selection of tours in Europe.

Summer Cycle Tours, based at Calvin College, Grand Rapids, offers tours with a difference. SCT will organize tours anywhere on the continent, but the leaders are primarily interested in leading Christian groups. Their Canadian Maritime Tour, from July 18th to August 5th, is offered to those who wish to make the 750 mile trek from Quebec City to Wolfville, N.S. for the YCF convention. Participants must be registrants for the YCF convention. The tour fee is $270



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Cycling

and includes accommodations and meals. SCT started as an interim program at Calvin College, but is now privately owned by two former leaders Randy Bremmer and Kevin Cusack. While they are still attending Calvin the SCT's headquarters will remain there (SCT, Calvin College Commons, Grand Rapids, MI 49506). A brochure on other trips is available.

Bicycle tours can last any desired length of time, depending of course on the time available and the distance to be travelled. They can be arranged by individuals, families, or groups themselves, or for them. They can range from a totally outdoor adventure to a scenic tour including hostel or hotel accommodations.

Most bookstores and libraries will, no doubt, carry a number of books on cycling and cycling organizations can supply information as well. A few books for possible consideration are the following: *Bike Tripping* by Tom Cuthbertson and *The Bicycle Touring Book* by Tim and Glenda Wilhelm are available from Bikecentennial, P.O. Box 8308, Missoula, MT 59807 (the organization has many other books as well); *Bicycling for Fitness and Fun* by F.T. Knight (Coles); *Bicycle Care & Repair* by B.L. Seager (Coles); *Teach Yourself Cycling* by R.C. Shaw (The English University Press); *The Canadian Cycle Book* by Ken Smith (Heath Canada Ltd.); *The Cycling Handbook* by A.L. Pullen (Sir Issac Pitman & Sons Ltd.); *Cycling Racing* by Kenneth Bowden and John Matthews (Temple Press); and *Cycling* by SunLife available from SunLife agents.

3. Devotion

The singing desert

"The desert and the parched land will be glad; the wilderness will rejoice and blossom" Isaiah 35.

It is fascinating to travel through a desert. It can charm you with its beach-like stretch of beauty as its plain tapistry softly blends from orange to yellow, to brown at sunset or sunrise. It also threatens you with its harsh, merciless white heat which burns from that red disk in a blue sky and simmers from below on oceans of sand.

While you drive through a desert you catch yourself looking involuntarily for bleached bones protruding at the side of the road or scanning for part of a wagonwheel as silent witness to some mysterious past tragedy. In a way you may be both glad and disappointed that nothing exciting happened when you passed through. The desert seems to hide its secrets and looks as if it would never be able to produce anything more worthwhile than dry shrubs or bushes.

Now comes Isaiah saying that the desert will be glad, rejoice and blossom like a crocus, with joy and singing. She will be totally transformed by lifegiving water. That is unbelievably exciting.

I had never thought of a desert in that way until we visited the Negeb in Israel. Right in the middle of an ocean of white hot sand emerged a group of houses with neat, dark green patches of grass and colourful flowers blooming in the garden. Fresh green cauliflowers, light green lettuce and carrot greens grew as if they were celebrating a resurrection. It was all possible because of the recoursing of water and irrigation.

We also visited Ein Gedi, right behind the forbidding reddish-brown, bare mountains which skirt the Dead Sea. All around we saw the plots of greening fields full of cabbages and tomatoes, patches of colourful delight right in the desert. It stirred us, it rubbed off on us, that joy of a singing desert. And it was lifegiving water which made the desert bloom.

Now this scene happened through human efforts, but it is possible in other ways too. When you tramp through any desert two days after a rain, you may well become a speechless adorer of a sudden transformation. Flowers, flowers everywhere, as far as your eye can see, all colours and shapes. And think of it, they came overnight. The magnificent wonders impressed us.

I had longed for an unrushed vacation to recharge my spiritual and mental batteries. Yet in the desert I received a new God-given energy. I had hoped to receive a new approach to the daily routine at home, and received renewed zest for living there. What came as an unexpected gift was that I found God's gracious hand turning deserts into joy and singing.

When I or my family may at times go through periods which are hard to take; when I sometimes feel helpless and ineffective; when my work seems insignificant, just then I may be assured that God will take it in his hands and make something beautifully precious out of it. He will make my deserts bloom through Jesus Christ, the Living Water.

Peter Sluys, Salmon Arm, BC.

Denominational camps, a growing ministry

by John Vissers

Why do churches sponsor camps? Many organizations provide excellent camping opportunities, so why should the church bother?

Glen Mhor Camp, sponsored by the Synod of Toronto-Kingston, is an example of a Presbyterian Church camp which seeks to offer something unique. Located in the Muskokas, Glen Mhor is a residential camp which offers boys and girls and young people aged 7 to 17, fun and recreation combined with a study of the Bible and Christian principles.

Although the camp is 51 years old, the recently purchased 137-acre site with new facilities opened its door to campers in 1978 after relocating from the Lake Simcoe area. Some 500 campers and staff gather each summer at Glen Mhor for one-week, ten-day, or two-week camp sessions. Campers come to enjoy the opportunity to learn about the out-of-doors through nature and campcraft programmes. They come to develop skills in swimming, canoeing, and other sporting activities. They come to participate in arts and crafts, joyful singing, games, hikes, and special evening programmes.

Campers come to Glen Mhor with primarily one word in mind, fun, and the staff members do everything in their power to make this desire a reality. And camp is fun because it is person-centred. It is relational. Campers return to Glen Mhor because they have found love, friendship, and caring. And at the very heart of all this is the gospel of Jesus Christ.

A church camp is not simply a camp that does everything other camps do plus Bible study. It is an intentional Christian community where the people, activities, and atmosphere are all directed to the glory of God. Camp is the church in action. It is a place to grow!

Local congregations and entire denominations are involved in camping because they believe it can be a ministry. The objectives of various other types of camps might include opportunities for personal growth, enjoyment and appreciation of the out-of-doors, learning responsible community living, and the development of personal skills. All of these goals may be included in those for a church camp as well, but the uniqueness of Christian camping is that its main objective is that of the church: helping people come to know the redeeming love of God in Jesus Christ in a personal way.

Church camping is an extension of the ministry of the local congregation and of the denomination. But it is a very unique augmentation of the church's ministry. Christian education and outreach are the focus. Camping is part of the total effort to help people mature in Christ in every area of life - mental, social, physical, emotional, and spiritual. Church camping is person-centred and community oriented in a way unique to the church.

How does Glen Mhor seek to be faithful to the mandate of the church? The past ten years have seen an attempt at new opportunities for children, young people, and adults to become involved.

Work camps are held each spring during which families gather at the site for a weekend of fun and work in preparation for the summer. In a society which has devalued the role of the family, the Christian church needs to take every opportunity to promote wholesome family and community life. Family work weekends help build fellowship within families, between families in a particular congregation, and between congregations within the denomination.

A 3-week Counsellor-In-Training session is held each summer for 15-year-olds. These young people have practical experience and training in working with young campers. They come to learn the theories of camping and counselling; they learn how to live and work in a community responsibly and responsively. They develop new skills, and they learn discipline and organization. The next year they take part in a Junior counsellor programme in which they are given more responsibility under evaluative supervision. The exciting aspect of this programme has its benefits not only for the camp, but also for the local congregations to which these young people return each fall.

A one-week teens camp is very evangelically oriented. The church is concerned for its youth and for its witness to young people in general. Teen camps provide the opportunity for clear gospel challenges in a healthy and positive atmosphere.

Other camping sessions include junior, intermediate, and senior camps for boys, girls, and opportunities for coed camping. Follow-up programmes in the form of mailings, reunions, Bible studies, and reports to parents and churches help to integrate the ministry of Glen Mhor with the life and ministry of the church.

Churches have been involved in camping in North America since the 1880s. In the past twenty years there has been an increasing interest within many denominations to see camping as an important part of the church's ministry to people, people of all ages

John Vissers is director of Glen Mhor Camp, Toronto, and youth minister at St. Andrew's Presbyterian Church, Islington, ON.

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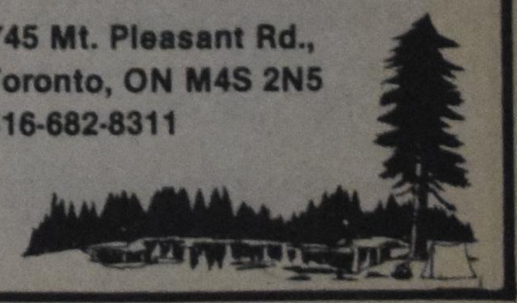

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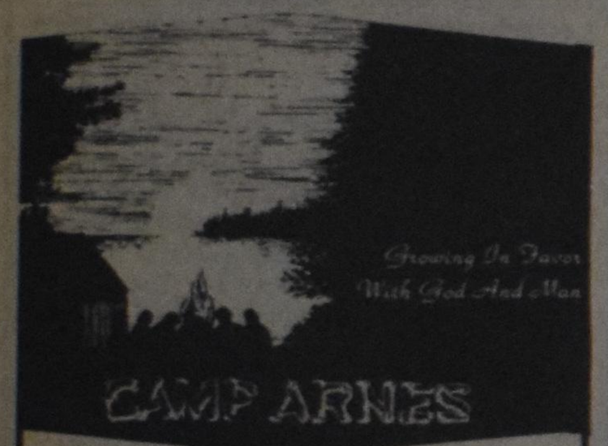

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Family camping

our thank you to God who has given us these dear ones to share our lives with.

Faith

When you're sitting around a campfire looking up into God's star-filled sky, what better time is there than to say, "Let's sing 'In the stars his handiwork I see' or that great old favourite hymn, 'O Lord my God, when I in awesome wonder, consider all the worlds thy hands have made.'"

Why not pray together and thank God? Give each family member a turn to thank God in his/her own way. Thank God for the time you're having together. Ask God for guidance.

Faith can also be expressed with different members of the family taking devotions at lunch or at supper or in a family worship in the woods. Instill and teach as a family that you can share your faith openly, that you can say, "Hey, I love you because God loves each of us." Such openness is really appreciated by family members and it will be returned by family members as well.

God said in his Word, "Come ye apart and rest awhile." As you camp this summer, it will be important to take time out with your family to learn and to grow together. In actively participating in various activities with your family, you will be able to rest awhile. You have received love because you have freely given it.

Devotion

5. Clear vision

"Thy Word is a lamp to my feet and a light to my path." Psalm 119:105.

Have you ever had the experience of being on a path, a trail, in the dark with no light at all? I tell you, it is not funny to see the darkness encroach on you, fall over you, close you in, entrap you.

Well I remember the time I ventured out by myself on Sumas Mountain, near Abbotsford, BC early one May. The hiking looked so alluring, I could not resist the call of nature. Late in the afternoon I left home, parked my car near the mountain, and began to hike to the top. I never got there. I was forced back because of the rapidly fading light.

At first I could still see the trail. When that became difficult, I tried to feel it with my hands as I crouched low to the ground. Then I went by the metal plates nailed to the trees, cautiously groping my way from the one to the other, until even that became impossible. I tried to find my bearings by some distant light twinkling in the distance, far below, a high ridge to the right, and a creek to the left emptying into Chad Lake, also called "Lost Lake." I made it because I came across some boy scouts camping out overnight. They helped me find my way back to the car with their flashlight.

At another time we were going to climb Mount Baker. The party had left early in the afternoon, but I had to perform a wedding at night and did not get underway until after eleven o'clock. I had to hike alone through the woods to the snowline where the party had pitched their tents. This time I had a light with me. Without a lamp you might just as well be blindfolded. You see nothing, nothing at all. But with the cone of light from my lamp shining before me, I could follow the trail until I came through the woods all the way to the "hogback," a ridge sloping upwards.

It was a beautiful night. The stars are never brighter than at 5,000 feet up, like bright lampions hanging in the sky. On I walked, climbing higher and higher in the eerie silence of a pitchdark night, until all of a sudden, at two o'clock, ahead of me a light flashed on pointing toward me. Right on! What a beautiful sight! Contact! When I came closer a voice reached me from above: "Is that you, Pete?" It was Earl Crouse, from Sumas, Washington, the leader of our hiking party.

It is easy to get lost in the mountains without a lamp. Some people get lost and never make their way back. But with a lamp and a compass you can't get lost.

Psalm 119: 105 has come alive to me in more ways than one because of my hiking at night. A lamp here spells the difference between life and death sometimes. So does the Word of God. I would not dare go out on a trail in the dark without light. How could I go through life without God's Word? A light upon my path. There is no way you can make it through life without that light.

Peter Van Egmond, Etobicoke, ON.

Nutrients for the outdoors

by Ross Cloutier

Backpacking, canoeing, climbing - just playing outside puts a lot of stress on our bodies. To regulate our nutritional intake to correspond with this added demand requires a certain amount of knowledge and prior planning. We need more protein to replace muscle, liquids and salts to replace what we sweat away, B vitamins to keep nerves and muscles working and quick energy foods for fuel.

The most important thing which leads to differences in caloric (energy) needs is the amount of time an individual engages in moderate or heavy activity in comparison to light activity. For example: the normal caloric requirements of individuals at home vary slightly at approximately 2000 calories per day (80 calories per hour). In activities such as backpacking and canoeing these requirements can rise as high as 3800 calories per day in summer and 5000 calories per day in winter.

When packaging meals for outtrips put all the dry ingredients for one recipe in a plastic bag (some recipes require two bags), label it, and add liquids in camp. Use the zip-lock bags or the grocery store plastic bags tied with a loose knot. Wide-mouth plastic bottles are good for such condiments as oil, soy sauce, peanut butter and honey; plastic tubes are also available. To organize your food in the pack, use different coloured stuff bags and put all the suppers in one bag, breakfasts in another, lunches in a third, leaving condiments and spices in a fourth bag. Spices become a very important part of food preparation on the trail (and repreparation) and a good selection should be carried. Labelled, film canisters work well for this.

The key area of consideration becomes one of computing calories with personal taste, to be able to provide the necessary amount of calories needed as well as being able to eat it when needed. If you can't eat it, you may as well not have it.

When you consider breakfasts, a little (or a lot) of inventiveness becomes important. The large number of uncooked grain cereals provide the base of most trail breakfasts. They can be made edible with the addition of chopped fruits, nuts, or coconut. The combination of one grain with another produces a different taste and it also provides a better contribution of protein to the diet. This can be seen in the combination of Corn Meal and Cream of Wheat.

Ross Cloutier is Director of the Outdoor Awareness and Living Skills organization, Red Deer, AB.

Manitoba 1981 Vacation Guide

Three Day Menu

Day 1	Day 2	Day 3
Breakfast		
Cornmeal/Cream of Wheat chopped apricots honey	Familia	Granola added chocolate or carob chips
Lunches:		
Logan bread cheddar cheese jam chopped nuts	Trail bread mozzarella cheese honey chopped fruits	whole wheat crackers peanut butter raisins, carob
Suppers:		
Alpine Spaghetti	Lentil Chili	Corn Chowder

Recipes

Familia

16 c. rolled oats	5 c. milk powder
3 c. wheat germ	3 c. sunflower seeds
3 c. raisins	2 c. chopped nuts
3 c. dried fruit	2 c. chopped dates

Familia can be eaten either as a cold breakfast (as Granola), or as a cooked, hot cereal and requires sweetening.

Logan Bread

1 qt. water	1½ c. molasses
14 c. whole wheat flour	1 c. powdered milk
1½ c. vegetable oil	1 tsp. salt
1½ c. brown sugar	1 tsp. baking powder
1¼ c. honey	

Mix all together and spread in cake pans 1 - 1½ inches thick, and cook at 325 degrees for one hour. Let sit in oven to dry out with oven turned off for 3 to 4 hours. Cut in squares and use as trail bread for cheese, jam and honey.

Devotion

4. At cockcrow

"Immediately the rooster crowed the second time" Mark 14:72.

In the Middle East where days and nights are always of the same length, you know that when the rooster crows it is 6 a.m. and the day has begun. The expression "when the rooster crows" or "at cockcrow" means virtually when the alarm sounds at 6.

The rooster reminds us of Peter's denial of the Lord Jesus. Peter had protested in no uncertain terms - "Even if I have to die with you, I will never disown you." Peter was rock-sure of his dedication to Jesus. He had even brought a sword to the upper room.

He certainly was not a coward. True, when Jesus was arrested, "everyone deserted him and fled" (vs.50), including Peter. But it was Peter, and only Peter, who stood still. He thought about what he was doing and returned. He was the only one who entered the courtyard of the high priest's house. Perhaps he held his hand on the sword, hoping for an opportunity to free Jesus. But then there was the unexpected difficulty in the form of the remark of a slavegirl on night duty as she said: "You were with that Nazarene, Jesus." Peter did not expect this attack from the back. Well, a white lie for the good cause would not do any harm, he thought. Jesus twice gave him the chance to correct his "mistake," but Peter sinned thrice, disowning his Saviour. His good intentions were a poor excuse for his cursing himself. "I don't know this man."

Then the alarm went of. The rooster crowed.

You might say that this was the natural course of events. Roosters crow every morning at 6 a.m. Yet Scripture says that "*immediately* the rooster crowed." The rooster obeyed his Lord. Nature not only illustrates, but nature proclaims. The rooster becomes a preacher. General revelation becomes very special.

What is the rooster's message? It is this, that man sins, but God is gracious. Man sins, but Jesus continues to suffer for sinners like Peter, you and I.

Some churches have a rooster on the steeple. Praise God for these roosters.

Dr. Remkes Kooistra, Waterloo, ON.

Menu

Trail Bread

2½ c. whole wheat flour
1 c. unbleached white flour
2 tsp. salt
2 tsp. sugar
1½ tsp. baking powder
2 Tbsp. butter
5 Tbsp. honey
1½ c. milk

Sift dry ingredients together. Heat milk with butter and honey until dissolved. Add milk mixture to flour and knead dough until formed. Shape into flat loaves ¼" thick, square or round, and place on greased baking sheet. Coat lightly with oil and sprinkle lightly with flour. Bake at 450 degrees for about 15 minutes. Cool, seal in plastic bags, and refrigerate until needed. Use as a bread for jams, honey, etc.

Alpine Spaghetti

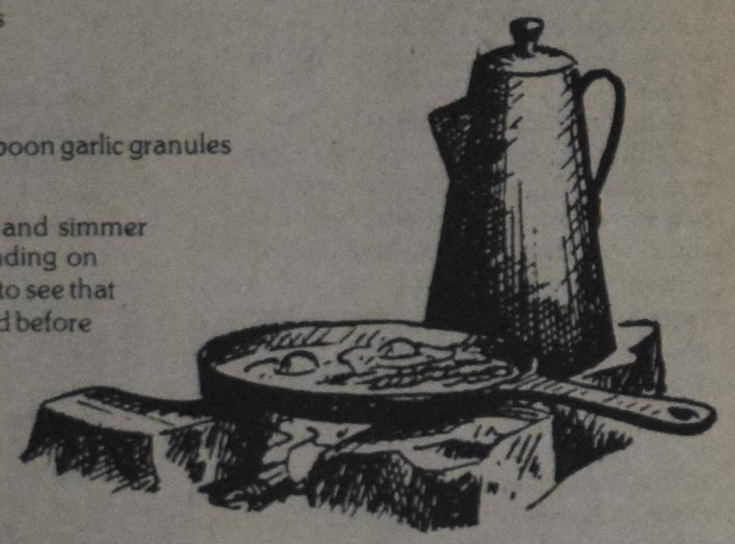
8 ounces spaghetti or noodles
1 tablespoon olive oil
1 cup Parmesan cheese
3 teaspoons ground sweet basil
1 tablespoon parsley flakes
1 garlic clove, minced, or 1/8 teaspoon garlic granules
water

Bring a pot of water to boil and add spaghetti. Boil for 10 minutes and drain. Add olive oil, toss, then add rest of ingredients and toss again until thoroughly mixed. Serves 2.

Lentil Chili

1 cup lentils
3 tablespoons tomato powder (optional)
2 tablespoons masa or corn flour (optional)
1 tablespoon chili powder
1 tablespoon onion flakes
1 teaspoon cumin
1 teaspoon oregano
1 teaspoon salt
1 garlic clove or 1/8 teaspoon garlic granules
4 cups water

Combine all ingredients and simmer 30 to 45 minutes depending on altitude. It is important to see that the lentils are fully cooked before eating. Serves 2.



Corn Chowder

½ cup dehydrated corn
½ cup freeze-dried potatoes
or 1 raw unpeeled potato, cut in small pieces
2 tablespoons corn meal
2 tablespoons whole wheat flour
2 tablespoons soy milk powder
1 teaspoon parsley flakes
1 teaspoon onion flakes
1 teaspoon celery flakes
½ teaspoon salt
1/8 teaspoon paprika
dash pepper
1 tablespoon butter
1 6½ ounce can cracked crab and juice (optional)
4¼ cups water

Combine all dry ingredients in one bag before you go. In camp combine all ingredients, except crab, in cold water and stir well. Bring to boil, stirring occasionally. Simmer for 10 to 15 minutes. Add can of crab and its juice, if desired and heat. Instead of crab use fresh or canned fish or chicken. Serves 2.

Camping as a family

Cape Tryon, PEI.

by Brian Lise

It's summer! You are planning to camp as a family. Various arrangements have been made. Your destination has been decided and you're looking forward to a week or two together as a family away from your regular routine.

One of the most important things to remember is that your vacation will be a family outing. And as a family, your main goal should be that each member gives of himself or herself so that members of your family may get to know each other, that mom, dad and the children might talk, walk, play, pray, share and care together.

Guidelines:

- Plan each day's activities, preferably in the morning or the night before as a family. Try to do something that pleases each family member.
- Let each child plan a day, a meal or an outing, with some parental guidance of course. Be positive, motivate, encourage, laugh.
- Make sure that you share the chores. Don't let mom cook, clean and do the dishes alone all the time. Take turns doing the work. Maybe one person can plan the breakfast, another the lunch, another the supper.
- During bad weather, plan to do some inside group activities. You might plan to visit local attractions, or a museum.
- Give of yourself so that you, as one family member, can grow to know, love and appreciate the other family members.

Assuming that you're a family interested in the world that God has created, and also that you know his Word, be aware that there's a very intricate and unique balance between nature, God's general revelation and his Word, his special revelation. During much of the time that you and your family spend together, it's really important to look for ways in which you can show your children, or your children can show you, how God's very special creation, this particular tree, that particular flower, or that particular bug, is unique in its own way.

Fun

There are many things you can do as a family to have fun together. You can play games; sing around the campfire; play baseball or other sports; go swimming or hiking; play frisbee or build sandcastles at the beach; to name a few examples. You can go to a local zoo or on some kind of special outing to see a national monument or a particular park. Plan some of the fun things that you're going to do as a family. Let each member decide which things he/she considers to be of interest.

Fellowship

That's really a special word. It means that you're sharing something, perhaps with your wife, your husband, or one of the children. It can also mean that children have fellowship with you. You can share in a variety of ways. The time you spend walking on a park trail pointing out the various trees, leaves or birds can be a time of real fellowship. Doesn't nature have its various unique ways and quirks? You may see the river curving sharply to the right; the pathway washed away by erosion; or a fallen dead tree in a state of decomposition.

Fellowship can be experienced around a campfire, in story telling of the past, of school happenings, of aspirations and visions for the future. Parents can also share freely about some of the things they hope to be involved with at the church or in the community. This can be an important goal setting time for the family as a whole, in the relaxed vacational atmosphere.

It's really important to be aware of each other, and to show affection in specific ways, by holding hands or by hugging the children for example. Sharing the warmth of communication and affection with each other is part of

Brian Lise, formerly Camp Director of Lakewood Christian Conference Grounds, is a Representative with the Canadian Home Bible League in Toronto.

Education foundations provide financial base

by Michael T. Ruiter

Dr. Ruiter is Executive Director of CSI.

In 1946 the education committee of the National Union of Christian Schools (as it was called then) recommended that a program be started for the publication of Christian textbooks. It also proposed the appointment of an education director to guide this program. Both proposals were approved by the NUCS board, and in 1947 Dr. John Van Bruggen was employed as the first director.

Adequate financing was an immediate priority; it was apparent that a stable source of income would always be needed. In response to this challenge, the NUCS board decided that a foundation should be established; a proposal approved by the member schools at the 1948 NUCS annual meeting. On April 29, 1949, the NUCS board accepted the indenture which officially established the Christian School Educational Foundation (CSEF).

In the early 1970's, Christian school supporters in Canada were experiencing difficulty receiving credit for contributions made to a foundation which was registered in the United States. To solve this problem, and to expand its fund-raising efforts, the NUCS board approved the formation of a comparable foundation in Canada. In 1975, the Canadian Christian Education Foundation, Inc. (CCEF) was started.

In 1976 Mr. Fred Vander Velde was appointed to serve as the CCEF's executive director, while the Christian School Educational Foundation, under

Fred VanderVelde, left, and Dr. Michael Ruiter.

an agreement with Christian Schools International, is served by two executive officers: Dr. Michael Ruiter, CSI executive director, and Mr. Gerald Knol, CSI business manager. All three men work closely together, coordinating the efforts of both foundations under the direction of the boards of trustees.

Both foundations have been established as trust funds. Their activities and policies are determined by a written indenture (statement of purpose and operational guide). All appointed trustees are asked to serve an indefinite tenure. It is in keeping with this principle of trust and permanency that the foundations have been established. They are not subject to political pressure because the articles of incorporation have no provision for amendment of program or procedure.

Officially all gifts and legacies granted to the foundations are devoted to further the interests of Christian education based upon the Word of God as interpreted in the Reformed creeds, consistent with the Reformed world and life view. Grants from the foundations are made for the educational programs developed by Christian Schools International on behalf of all its member schools in Canada and the United States.

During its history the main concern of the foundations has been the production of Christian textbooks for use by thousands of children in Christian elementary and high schools. They are not restricted, however, to the support of the textbook program. The following projects may also be funded by the foundations:

- Publishing pupil workbooks and teacher manuals to accompany certain textbooks.
- Performing studies and research in all phases of Christian education, and granting scholarships for such study and research.
- Sponsoring conferences, clinics, and refresher courses for teachers and administrators.
- Adopting and giving support to plans and programs designed to increase the interest and support of the general public in Christian education.
- Sponsoring activities which extend support, financial or otherwise, to Christian Schools International as may from time to time be considered appropriate.

The authority to administer the affairs of the foundations is vested in separate boards of trustees. Executive officers are employees who acquaint themselves with the needs of the Christian schools, help determine how these needs can best be met by the foundations, make recommendations to the boards of trustees, and are responsible for the implementation of the boards' decisions.

Members of both foundations' boards of trustees have been selected on the basis of their interest in Christian education, their loyalty to the Reformed convictions that serve as the motivating force in establishing Christian schools, and for their willingness to extend themselves in promoting the work of the foundations in their respective communities. Each foundation hopes to have 50 active trustees by the end of 1981.

The two foundations occupy a strategic role in Christian education. They strengthen the member schools affiliated with CSI, since all money contributed is used for producing new instructional materials. Their support of the publication of Christian textbooks and the study of basic curriculum issues involved in Christian schools yield important benefits and produce high standards for Christian school teachers and students.

The foundations strengthen the Christian school movement in general. Through their financial support of CSI, a Reformed Christian witness is extended to a broad Christian community in North America, Australia, and Europe. Without doubt, the vitality of Christian schools is linked with the strength of Christian Schools International and its two supporting Foundations, CSEF and CCEF.

Christian school curriculum expands

by Henry J. Triezenberg

Dr. Triezenberg is CSI Curriculum Administrator.

One of the projects approved by the CSI Board of Directors is to develop final editions in the Canadian Social Studies series. The specific books planned for final revision in the summer of 1981 are: *Famous Persons of New France* for students in grades 5 and/or 6, *New France* for grades 7 and/or 8, and the *Teacher Guide for New France*, useful by teachers of grades 5-8.

Gordon Oosterman, Ada Speyers, Henry Kooy, and Harmen Boersma first wrote the books in Ontario during the summer of 1976. In the initial project they followed the advice of the Ontario Alliance of Christian Schools education committee. The books have been used across Canada for the past four years. The Canadian Curriculum Council advised specific criteria for the final revision. The plan approved by the Board is to follow these criteria.

Now we need teachers who have used the books to help us. First, we need them to annotate copies with critique, specific ideas, and resource books and films. Second, we need master teachers to help write the revisions this summer. We invite applications for both tasks.

It is an opportunity to work in community for a significant service to Christian education in Canada.

Current projects are developing Canadian social studies books about native Canadian tribes in southwestern British Columbia and southern Ontario. Dr. Tony Looy of Kingston is writing the southern Ontario books. Klaaske deGroot-deKoning is editing the *Native Canadians of the Northwest Coast*, written last summer in BC by Wernart Van Deventer, Wilma Hettinga, Bob Bruinsma, Rick Esselink, and Gordon Oosterman. Klaaske is returning to Alberta this summer with her husband and child and she hopes to complete the work before then.

Mr. Bill Evenhouse, newly appointed CSI social studies consultant, is expected to keep these and other CSI social studies projects going. Mr. Evenhouse has just returned from 15 years of work with the schools and people of Nigeria. He has a good grasp of international social studies and has published several articles and stories in books and journals. He has a deep interest in learning to know people through their folk music. Last fall he visited about 90 CSI schools for Christian Reformed World Missions, receiving excellent response. In addition to his social studies work, Mr. Evenhouse will be coordinating the diffusion of curriculum for CSI. Here, too, his relations with the schools will be helpful. One of his first tasks is to visit Canadian CSI member schools and to learn their needs for the current projects, probably in May.

Many other exciting events are happening in curriculum at CSI. Dr. Marvin Zuidema's current visits to the schools are being well received. Recently he spent two weeks building physical education with the schools of Alberta. Sheri Haan is developing the Writing Rainbow series with co-authors Sylvia Cooper, Marianne Rykse, Dorothy Vander Pol, and Joy Witte. The first book of the K-6 series is already on the press.

At its recent meeting, the CSI board approved the revision of the Spelling Spectra series. Kathie Ingram of Cambridge Christian School recently reported in the *Christian Educators Journal* that their staff and students found the series "lively, exciting, and imaginative. It has made spelling really interesting; it has allowed for much personalization; it has a consistent Christian perspective."

She expects that the revised materials "will enable our children to understand more clearly that language is a gift from God, and that it needs to be understood thoroughly and used wisely to glorify Him and equip His people. It will be an excellent addition to the growing volume of sound Christian curriculum materials."

The final revision conference for the grades 3-8 portion of the Reading God's World science series was approved for this summer also. We're beginning to plan for K-2 books in the series.

The exciting thing about all these projects is that they are for, of, and by the overall Christian school community. Teachers from throughout the United States and Canada are working together for the glory of God and the growth of His children.

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CSI approves changes in membership rules

by Kathryn Posthumus

Mrs. Posthumus is secretary of the CSI board of directors.

On March 11 and 12 the CSI board of directors gathered for their semi-annual board meeting. Seventeen of the 21 directors attended, from California to New Jersey, from Florida to British Columbia.

CSI executive director, Michael Ruiter, attended all board meetings. His report began the two days of meetings. Fund raising to liquidate building indebtedness has been a recent priority - we are $56,000 away from our $500,000 goal. Speaking engagements have taken him to nine states and one province, and will soon take him on a tour of the eastern states with three Christian college presidents, then to *Unie School en Evangelie* in the Netherlands and Christian school societies in Ireland. About 5 percent of his time goes to the Foundations, (CSEF, CCEF) which are the financial support arms for CSI's curriculum work.

The administrative staff members each reported to the board. CSI personnel witness to God's blessing on their work and their continuing joy in serving Him with the strengths He gives.

Directors from each of the 12 CSI districts shared organizational facts, happenings, and concerns. One district is planning a panel discussion on government intervention into affairs of non-public schools; another had a workshop on the consequences of enrollment of children from non-Reformed families; another shared the results of a CSI questionnaire used to assess needs of member schools ... and suggested other districts do the same; one director urged CSI to begin an accreditation service for Christian schools; another reported on efforts to encourage greater use of CSI curriculum materials. Some districts are meeting regularly for the first time in years; others are providing varying amounts of support services to their member school societies, which necessitates the employment of some part-time and some full-time personnel. Directors praised God for the variety, interest, and growth they see as He blesses efforts to respond in obedience to His Word for education.

When the board reached the agenda item, "executive committee recommendations," directors gave evidence of a skill in debate and oratory. First of all, we voted to remove all geographic limitations for executive committee membership, which means proximity to the CSI office is no longer a pre-requisite for executive committee membership. Canadian directors, keenly interested in any proposed changes in the CSI Bylaws re: membership, carry the discussion on this recommendation into the wee hours. On the following day the thrice-revised Bylaws are ready for membership approval. To give CSI a larger "umbrella," a new category was approved: a non-voting associate membership for schools who are not in complete agreement with the basis article (II) of the CSI Constitution. There will be no change in the Bylaws, but a written policy will be developed outlining the place of the District in the processing and categorizing of a prospective member.

The next meeting of the CSI Board of Directors is set for August 4, 1981, at Dordt College, Sioux Center, Iowa. The CSI-ACSA convention will be held there August 4, 5 and 6.

MAY 30
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Mensen keren de kerk de rug toe

Hier en daar constateert men kerkverlating. Hier en daar. Niet b.v. in Nigeria, waar Christenen, naar men mij vertelde, over een afstand van Oshawa tot Kingston in Ontario (zo'n 135 mijlen, 216 kilometer) op meer dan honderd plaatsen samenkomen om de naam des Heren 's zondags aan te roepen. Niet b.v. in Canada wat betreft de kerken die een nederlandse achtergrond hebben. Hier en daar heeft men wat moeite met de tweede dienst. Sommige leden zijn niet zo „heilbegerig" meer, maar het aantal dat de kerk de rug toekeert, het aantal dat de kerk verlaat is niet verontrustend. Dat wil natuurlijk niet zeggen dat er geen problemen zijn die waarschijnlijk straks (op langer of korter duur) de oorzaak zullen zijn dat ook velen die eerst van ons waren, van ons weggaan.

Men zal ook niet kunnen zeggen dat onze buren, de Baptisten en de Pentecostals, in hun literatuur klagen over kerkverlating. Ook hun tweede dienst is meestal heel goed bezet. Waarom moet er dan weer zo'n klacht worden geuit op een synode van een Gereformeerde Kerk? Wat is er aan de hand met die Gereformeerden? Ds G. VandenBerg schrijft in het „Fries Dagblad" dat er een boek „Adieu" verschenen is als een voorlopig antwoord op de grote verontrusting over kerkverlating, een zaak die door de synode van de GKN in 1979 besproken werd.

Dit boek is een eerste antwoord. Als eersteling van een serie Jongbloed-uitgaven een goede belofte voor meer eigentijdse aktuele thematiek. Een knap portret van de uittocht uit de kerk, de motieven van de kerkverlaters, hun roepen in de woestijn van het leven naar die verlaten kerk om verandering en vernieuwing. Het materiaal voor dit boek is gekozen uit boeken, dag - en weekbladen, en uit brieven van kerkverlaters. Voeg hier aan toe de theologische en sociologische benadering van het thema en er komen redelijk steekhoudende antwoorden op de volgende vragen: hoe is het verloop van het proces van ontkerkelijking tot nu toe geweest? Welke oorzaken zijn daarvoor in de ontwikkeling van de samenleving aan te geven? Wat zijn de motieven van de mensen om „adieu" te zeggen? Waarom zijn anderen de kerk trouw gebleven? Wat moet het antwoord van de kerk zijn op dit proces?

Adieu betekent: God zij met u. Hopenlijk vindt de kerk wegen om in de toekomst in onze samenleving op een oorspronkelijke en eigentijdse wijze gemeente van Christus te zijn. Dat is de wens en de hoop van de theoloog Jan te Winkel en de socioloog Jan Jonkers, in hun boek over „mensen keren de kerk de rug toe". Deze twee vakmensen zijn verbonden aan het dienstencentrum van de GKN te Leusden.

En ze zijn volgens verschillende besprekingen van het boek met snelheid en kundigheid te werk gegaan. Een van de belangrijke momenten is dat men als resultaat van het onderzoek de raad geeft dat de gemeenschap van christenen bevorderd moet worden. De gemeenschap der heiligen functioneert veel te weinig. Is de kerk een plek waar je je thuisvoelt? Is die kerk een haardvuur voor de mens die troost en geborgenheid nodig heeft en tegelijk een vuurhaard voor hen die vanuit geloven en kerk - zijn de uitdaging willen in de samenleving? Meer en meer mensen vragen wat je aan de waarheid hebt en voor die waarheid koopt. We hebben hulp nodig bij het afleggen van de levensweg en dat vraagt een andere manier van begeleiden. De ontmoeting in de kleine groep verdient voorkeur boven de massameeting. Hoe vandaag kerk - zijn te verwezenlijken? Veel kreativiteit, moed, onderscheidingsvermogen, geduld, volharding en geloof zijn nodig om op een nieuwe manier kerk te zijn. In de meest letterlijke zin van het woord is dan ook het allerlaatste woord in dit boek: adieu! Dat betekent: God zij met haar, God zij met de kerk!

Het is een belangrijk boek. Als het echter zo is dat volgens de statistieken het ledental van de kerken achteruit gaat dan is mijn eerste vraag: hebben zij die de kerk de rug toekeren wel echt geloofd? Als de Here Jezus niet alles voor hen is geworden, en zijn opstanding uit de doden niet voor hen tot rechtvaardig verklaring spreekt (Romeinen 4:25); als ze niet als arme zondaren de rijkdom van Christus, zijn gaven van vergeving van zonden en eeuwig leven, naar zich toegehaald hebben, wat moeten ze dan ook in de kerk doen? De kerk dat zijn tenslotte toch met elkaar diegenen die van de Here Jezus zijn, en als ze geen „verantwoording kunnen geven aan al wie rekenschap vraagt van de hoop die in hen is" (1 Petrus 3:15) dan moet het evangelie hen gebracht worden. Het onderwerp kwam immers ook tersprake bij de behandeling van het rapport van de deputaten voor de evangelisatie!

J. VanHarmelen

Dag oude dag!

by Albert Van der Mey

Ouder worden in je eentje

Alleen zijn wordt vaak in een adem genoemd met eenzaamheid. Toch zijn het twee verschillende dingen. Iemand is eenzaam als hij zich verlaten voelt. Eenzaamheid komt meer voort uit teleurstelling, uit een gevoel van leegheid en doelloosheid, dan uit gebrek aan contact. Er zijn mensen met veel contacten die zich eenzaam voelen, en mensen met weinig contacten die zich heel prettig voelen.

Eenzaamheid is dan ook niet te genezen met veel bezoeken, ze begint weer zodra de bezoeker de deur achter zich dicht doet. Wel is zo'n bezoek een verlichting en dus heel kostbaar. Hier zouden bejaarden misschien meer voor elkaar kunnen doen. Veel bejaarden zitten als het ware op elkaar te wachten. Ze horen zo graag de bel gaan, maar durven zelf niet aan te bellen bij een ander. Zou daar niets aan te doen zijn?

Eenzaamheid komt voor bij alle leeftijdsgroepen. Het is geen speciale ouderdomskwaal. Als wij een bejaarde zien die rustig op zijn eentje uit het raam zit te kijken, denken we al gauw dat die bejaarde zich verveelt, dat hij zielig is, dat hij eenzaam is. Maar is dat zo? Misschien heeft hij de betrekkelijkheid van veel dingen ingezien en neemt wat afstand, misschien vindt hij het wel fijn dat het stiller wordt om hem heen. Naast de actief ingestelde bejaarde die volop mee wil blijven doen, zijn er ook rustiger ingestelde bejaarden die wat beschouwender worden en zich niet zo druk meer maken. Ze zijn daarom nog niet zielig en eenzaam.

Alleen zijn kan het gevolg zijn van sterfgevallen of omdat wij in het leven van elkaar gescheiden worden. Eenzaam zijn is echter vaak eigen schuld. Als iemand ons is ontnomen door de dood zeggen we dat onze kring steeds kleiner wordt. Wij maken steeds meer sterfgevallen mee van familieleden, van ouders, van kinderen en van goede vrienden, hoe langer wij leven en hoe ouder wij worden. De een volgt de ander, de dood overvalt ons en wij staan verbijsterd. Er bestaat een eenzaamheid die anderen ons aandoen, maar er is ook een eenzaamheid die wij onszelf aandoen zoals de eenzaamheid van liefdeloosheid. Daarom moeten wij, als wij over eenzaamheid klagen, eerst maar eens de hand in eigen boezem steken om te zien of de oorzaak bij onszelf ligt. Zijn wij misschien liefdeloos tegenover onze medemens? Ontbreekt het ons aan medeleven en hartelijkheid tegenover onze naaste?

Maar alles is zo veranderd. De kinderen zijn nu het ouderlijk huis uit en wonen zelfstandig. Zij hebben hun eigen leven en dat is terecht. Maar ze blijven u wel nodig hebben, alleen wat meer op de achtergrond.

Dat (groot) ouders enorm belangrijk zijn is nauwelijks onder woorden te brengen. Hun levensstijl werkt in op de kinderen en kleinkinderen. Er gaat een grote kracht uit van de (groot) ouders, die in staat zijn om onafhankelijk van de kinderen, zelfstandig, optimistisch en blij te leven en die tevreden zijn met een andere kring dan het huishouden van toen.

Er ontstaat een groot gat in het leven als de partner wegvalt. Ze waren zo gewend om alles samen te doen. De vertrouwde en intiemste relatie is weg. De achtergebleven kan zich beduusd, ongeborgen, geschokt en verlaten voelen. Verdrietig en onwennig in een volkomen andere situatie dan weleer. Maar er is ook een proces van rouw en aanpassing nodig, waarin het verstand aanvankelijk meer de plaats van het gevoel zal innemen. De golven van het overstelpend verdriet overspoelen minder naargelang de tijd verstrijkt. Alleen wie het meegemaakt heeft, kan begrijpen wat dit is.

Wij moeten echter verder in dit leven, het heeft geen zin om als een slak in z'n schulp te kruipen en jezelf van de wereld af te keren. En het klagen elke dag helpt ook niet. Door al dat geklaag en bitterheid verspreid u een wolk van somberheid om u heen waar u ook gaat. Er zijn ook bedroef-

Vervolg op pagina 16

Lezers schrijven

Hoe zalig is het volk

Geachte redacteur:

Het is met groot genoegen dat wij de artikelen „Als je het mij vraagt" van Mr. Syrt Wolters gelezen hebben. Wij willen hem hartelijk danken voor zijn schrijven.

Met Gods hulp gaan wij rustig door met ons werk, ook al is het soms wel eens moeilijk. We dachten dat we dit werk (scholen, CLAC, en CJL) op grond van Gods woord met ons allen zouden dragen en ook zo aan onze jongeren laten zien dat Christus koning is op elk terrein van het leven.

Onze gedachten gaan terug naar het begin van de strijd. Onze vaders en moeders in het geloof stuurden hun kinderen naar de Christelijk school van Pieter Vermeulen in IJmuiden, waar wij over lazen in C.C. Zij zongen daar ook dit vers, om nooit te vergeten:

Ik ben slechts een wapendrager flink op mijn post,
Ik dien ook een Koning die mij heeft verlost.
Op zijne roepstem wil ik voorwaarts gaan.
En nabij mijn hoofdman wil ik altoos staan.
Hoort nu het krijgsgeschal, voort klinkt het luid.
Ziet alle twijfelaars vallen eruit.
Ik weet dat mijn hoofdman mij gedenken zal,
En als een wapendrager sta ik pal.
En dus moedig voorwaarts.

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Indiaanse maagd zalig verklaard door paus

door Marcus Van Steen

(Canadian Scene) - Op 20 juni 1980 werd door de Paus een Mohawk maagd zalig verklaard tijdens een ceremonie in het Vaticaan, welke werd bijgewoond door een groot aantal Indianen uit Ontario en Quebec. Kateri Tekakwitha, die in 1680 stierf op 24-jarige leeftijd, was de eerste Canadees Indiaanse vrouw die ,,Gezegend'' genoemd wordt, hetgeen in de R.K. Kerk op een na de laatste stap is voor de heiligmaking.

Kateri was de dochter van een Indiaans stamhoofd in wat nu het noordelijke gedeelte van New York State is. In die tijd was de Franse nederzetting in Quebec pas een halve eeuw oud, en alleen langs de kust woonden wat Engels sprekende mensen. De Nederlanders hadden Nieuw Amsterdam gesticht, maar toen Keteri 8 jaar werd, hadden de Hollanders de stad overgedaan aan de Engelsen die het een nieuwe naam gaven: New York.

Toen zij nog een kind was werd de gemeenschap waarin zij woonde geplaagd door de ziekte waarmee de Indianen door de geschiedenis heen geplaagd zijn, pokken. Haar ouders overleden aan de ziekte, maar zij overleefde het en is toen naar een andere plaats verhuisd waar zij werd opgenomen in het gezin van haar oom. Hij was een echte Indiaanse nationalist, die probeerde haar te bewegen haar Christelijke geloof op te geven. Hij trachtte haar er van te overtuigen dat de pokken epidemie een straf was van de Goden omdat de Indianen hun oude geloof in de steek hadden gelaten. Maar Keteri was vastbesloten een Christelijk leven te leiden. Zij legde de eed van kuisheid af en werd op 20-jarige leeftijd gedoopt.

De Paus noemde Tekakwitha's beslissing om zich te laten dopen een ,,ongewoon, moedig en profetisch gebaar''. Haar buren en anderen in haar omgeving dachten hier anders over en zij werd gedwongen te vluchten. Zij is toen naar familieleden in het dorpje Caughnawaga gegaan, vlak bij de Franse nederzetting Montreal. Op 24-jarige leeftijd is zij daar overleden.

Ouder worden

Vervolg van pagina 15

den die cynisch en lastig worden. Zij hebben op alles een ongezonde kritiek, niets deugd er. Zij verzuren het leven van anderen, in het bijzonder van diegenen waarmee zij dagelijks omgaan. Omdat ze met zichzelf overhoop liggen moeten de anderen het maar ontgelden.

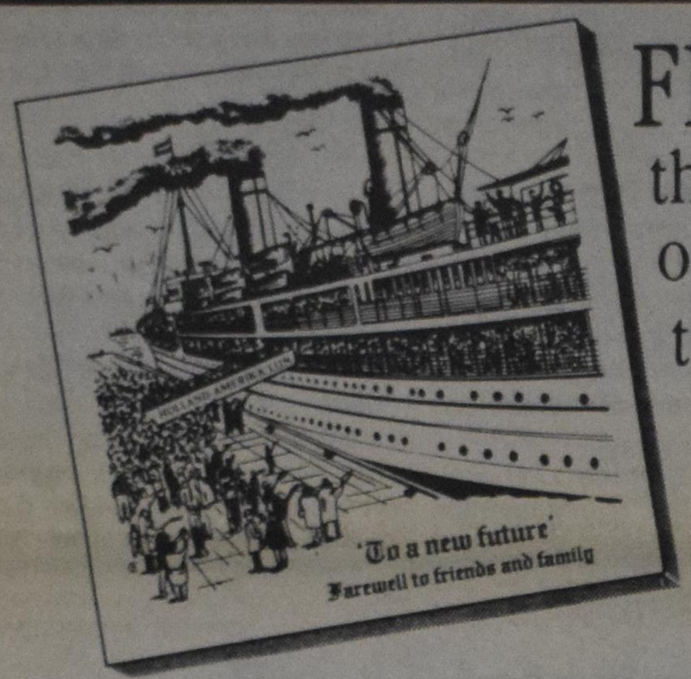
Vraag aan God om u terzijde te staan in uw leed en zorgen. Want als u al uw zorgen bij Jezus brengt dan zult u merken dat Hij u nieuwe levenskracht zal schenken. En probeer weer eens te zingen. U kent nog best die oude psalmen en gezangen die u op school geleerd heeft, en via het lied zal de blijdschap weer in uw hart komen. God zal troosten die tot hem vluchten.

Er is nog een heel belangrijke taak voor u weggelegd. Uw kinderen en kleinkinderen hebben u hard nodig. U bezit een schat aan levenservaring die u met anderen kunt delen. Om dit te kunnen doen moeten wij ook een beetje begrip kunnen opbrengen voor de andere levensstijl van deze tijd. Het gaat nu eenmaal anders en sneller dan vroeger. De tijd blijft niet stilstaan. U kunt van zo'n grote betekenis zijn voor uw omgeving, uw naaste.

Ik eindig nu met een gedicht van Jacqueline van der Waals, dat ons niets en toch alles over de hemel zegt:

Najaarslaan

Ik keek in de gouden heerlijkheid
van een najaarslaan
Het was of ik gouden deuren
wijd zag openstaan;
het was mij toen ik binnenging
of ik door gouden gewelven
liep.
Ik aarzelde even, ik ademde
diep,
diep van bewondering.
Ik voelde mij eerst als een
kindje stout
doet wat verboden is.
Ik sprak: zijn voor mij die
gewelven gebouwd?
Ben ik zo rijk, dat van louter
goud
de gang mijner woning is?
Toen sprak ik: deze gouden
grot
is immers geen mensenpaleis.
Ik sprak: het is een betoverend
slot,
dat lang, op sprookjeswijs
geslapen heeft en stil gewacht
op een, die de poorten
ontdekken zou,
de dode gewelven wekken
zou
van 't huis dat ieder mensenhuis
te boven gaat in pracht.



FREE:
this tile, if you order 7 or more tiles now!

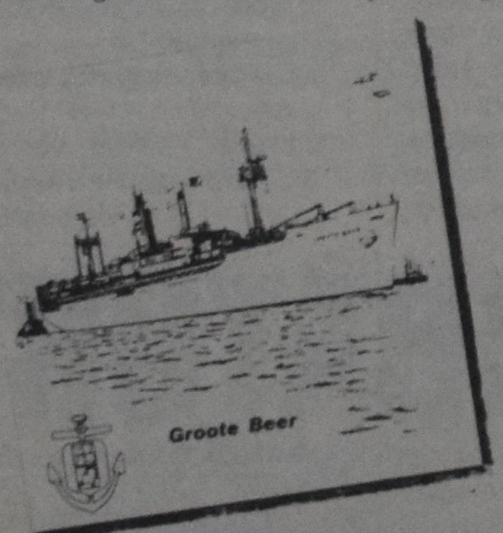
Do you remember the ship that brought you here?

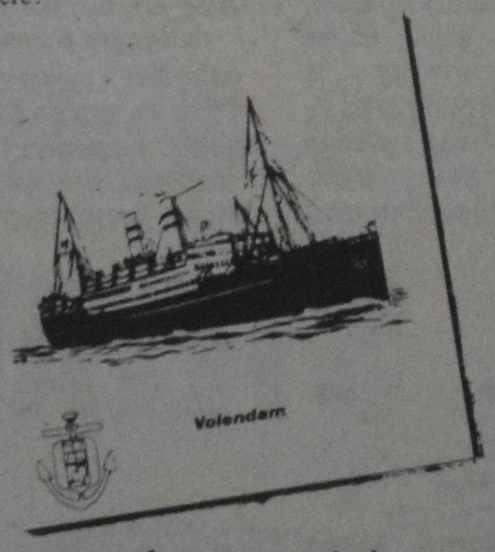
Now available, in famous Delft Blue style, tiles of 49 immigrant ships.

Order early - **order NOW!**

A tile of the ship that brought you to this continent is something to behold, a guaranteed conversation piece - whether used as a wall ornament or as a coaster on your coffee table. Not merely a nice tile to look at - its is related to the story of your life and your emigration. For this was the ship with which you made the journey to the new homeland, and this tile will bring back the mixed feelings of the fear and excitement of those days . . .

Now that you have settled here as a successful immigrant, able to enjoy the sheer endless joys of this immense continent, this tile will serve as a link with the past and your departure from the old country. When your friends, children and relatives visit you, you can point to the tile and say, with pride and gratitude: "That is the ship that brought me here!"





Ideal as a gift, or as a personal souvenir!

The price of each tile is $9.50 (Tiles that are scheduled to appear later only $8.95 if ordered before the listed date of issue). To order your tiles, please complete the form on the right, enclose money order or cheque, and forward to:

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Yes, send us the following tile(s). We understand that we will receive the "To a New Future" tile **free** with an order of seven other tiles. Satisfaction guaranteed. Each tile, in famous Delft blue style, measures 6x6".

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Memorable Post World War II Dutch Immigrant Ships:
tile(s) **Grote Beer** (1944-70) $
tile(s) **Zuiderkruis** (1944-69) $
tile(s) **Waterman** (1945-70) $
tile(s) **Maasdam IV** (1949-) $
tile(s) **Rijndam II** (1949-) $
tile(s) **Kota Inten** $
tile(s) **Tabinta** $
tile(s) **Westerdam** (1940-65) $
tile(s) **Noordam IV** (1938-67) $
tile(s) **Nieuw Amsterdam** (1937-74) $
tile(s) **Statendam IV** (built in 1956) $
tile(s) **Rotterdam V** (built in 1958) $

Dutch East Indies Mailboats (some also used for immigrants):
tile(s) **Sibajak** (1927-59) $
tile(s) **Johan van Oldenbarnevelt** (1929-63) $
tile(s) **Oranje II** (built 1938, original picture) $
tile(s) **Willem Ruys** (1939-75) $
- MORE SHIPS TO COME AT A LATER DATE -

Great Dutch Passenger & Immigrant Ships from the Twenties:
tile(s) **Volendam I** (1922-52) $
tile(s) **Veendam II** (1922-53) $
tile(s) **Edam IV** (1921-53) $
tile(s) **Leerdam II** (1921-53) $
tile(s) **Maasdam III** (1921-41) $
tile(s) **Statendam III** (1929-40) •Dec. 1, $
tile(s) **Spaarndam II** (1922-39) •Dec. 1, $
- MORE SHIPS TO COME AT A LATER DATE -

Early Dutch Passenger & Immigrant Ships:
tile(s) **Noordam I** (1901-28) •Nov 1, $
tile(s) **Rijndam I** (1901-29) •Nov 1, $
tile(s) **Nieuw Amsterdam I** (1905-32) Nov. 1, $
tile(s) **Rotterdam IV** (1908-40) •Dec 1, $
- MORE SHIPS TO COME AT A LATER DATE -

Arosa Lines (which transported many German and other European immigrants):
tile(s) **Arosa Sun** (1929-60) •May 1, $
tile(s) **Arosa Sky** (1939-61) •May 1, $
tile(s) **Arosa Kulm** (1920-59) •May 1, $
tile(s) **Arosa Star** (1931-70) •June 1, $

Famous English Cunard Ships:
tile(s) **Samaria II** (1920-56) $
tile(s) **Franconia II** (1922-56) $
tile(s) **Caronia** (1947-69) •Aug 1, $
tile(s) **Scythia** (1921-58) •Sept. 1, $
tile(s) **Mauretania II** (1919-65) •Sept. 1, $
tile(s) **Aquitania** (1913-50) •Sept. 1, $
tile(s) **Queen Mary** (1936-71) •Oct. 1, $
tile(s) **Queen Elizabeth I** (1930-71) •Oct. 1, $
Ask about Saxonia II, Ivernia II, Carinthia II, and Sylvania, all to be produced in 1982 -

Other well known ships:
tile(s) **Seven Seas** (1940-66) $
tile(s) **Nelly** (later known as Seven Seas) $
tile(s) **Fairsea** (1941-69) •June 1, $
tile(s) **Columbia** (1913-57, Greek) •June 1, $
tile(s) **Neptunia** (1920-58, idem) •July 1, $
tile(s) **Italia** (1948-64, Home Line) •July 1, $
tile(s) **Bremen V** (1938-64) (previously Pasteur) •July 1, $
tile(s) **Berlin III** (1924-55) (previously Gripsholm) •Aug 1, $

Canadian Pacific Ships:
tile(s) **Beaverbrea** (1938-71) $
tile(s) **Beaverbrook** $
- OTHER EMPRESS SHIPS AT A LATER DATE -

At Rotterdam Harbour:
tile(s) **To as New Future** $
- THIS TILE FREE IF SEVEN OTHER TILES ORDERED -

Subtotal $
B.C. Residents add 6% provincial sales tax $
(Prices subject to change) **Total payment enclosed $**

We **do** **don't** want to participate in your special offer by purchasing 7 tiles (any combination), and receiving the tile **To a New Future** FREE as a bonus.
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ON L2R 4L3, (416) 682-8311

BIRTHS

KELLY: With praise and thanksgiving to God, the creator of life, we, John and Tilda are happy to announce the birth of our second son, HENRY, born March 28, 1981, weighing 7 lbs. 12½ oz. He is a little brother for Leonard. Another grandchild for Mr. and Mrs. Leo Dyk of Walton, ON and Mr. and Mrs. Jan Kelly of Hoogeveen, The Netherlands.
R.R.#3, Walton, ON N0K 1Z0.

KEMPER: With joy and thankfulness to God, we announce the birth of our third daughter, SUZANNE MARIE, on March 4, 1981, weighing 7 lbs. 12 oz. A welcome sister for Shane, Lucinda and Melanie.
Martin and Judie Kemper, (nee Hollander)
Box 38, Huttonville, ON L0J 1B0.

KRAAY: With thankfulness to the Lord, we are happy to announce the birth of our second child, REUBEN TED, born on March 3, 1981. A brother for Jesse. 5th grandchild for Mr. and Mrs. T. Kraay, R.R.#4, Bowmanville, ON and 2nd grandchild for Mr. and Mrs. J. van den Brink of Surrey, B.C.
Ed and Lindy (nee van den Brink), Kraay, R.R.#1, Blackfalds, AB.

LUNSHOF: George and Ann thank the Lord for entrusting to their care, another son, DOUGLAS GEORGE. He was born at St. Joseph's Hospital in Hamilton, on April 15, 1981, weighing 9 lbs. 13 oz., and is a brother for Craig. Doug is the 2nd grandchild for Mr. and Mrs. G. Bruulsema, and 23rd grandchild for Mr. and Mrs. G. Lunshof. Proud great-grandparents are Mrs. J.C. Dieleman, and Mr. and Mrs. T. Bruulsema.
Home address: 28 Jerome Cres., Hamilton, ON.

SLOFSTRA: "For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations." We, Bert and Diane, thank the Lord, whose gift of his own Son makes the birth of our children so special, for entrusting us with our fourth child, JANINE JANE. Born on April 8, 1981, she is a sister for Joel, Jennifer, and Alicia. Happy grandparents are Mrs. A.W. Schaafsma of Victoria, BC, and Rev. and Mrs. L. Slofstra of Simcoe, ON.
Box 338, Lucknow, ON.

SMIDSTRA: We, Hank and Marianne, give thanks to God for the safe arrival of NICHOLAS JOHN, born April 12, 1981; brother for Stephanie Joy.
Willowdale, ON.

VAN DIXHOORN: It is with great joy and thankfulness to the Lord, who made everything so well, that we, Dirk and Nancy vanDixhoorn (nee Marissen) announce the birth of our son, DIRK ADRIAN. He was born April 4, 1981, at 3:10 a.m., weighing 8 lbs. 3½ oz. Dirk is a welcome little brother for Anne Marie and John. Happy grandparents are Mr. and Mrs. A. vanNetten and Mr. and Mrs. T. Marissen of Aylmer.
R.R.#1, Salford, ON N0J 1W0.

BIRTHS

WASSENAAR: John and Shirley thank the Lord for the safe arrival of our baby girl, BARBARA SUSAN, born March 9, 1981. A sister for David, Ricky and Jimmy. Grandparents are Mr. and Mrs. L. Hovius, and Mrs. S. Wassenaar. Murillo, ON.

MARRIAGES

HAAN-ANDRINGA: Mrs. C. Andringa and Mr. and Mrs. Roelf Willem Haan are pleased to announce the forthcoming marriage of their children, MAURITS WILLEM and GLENNA THERESA. The ceremony will take place, the Lord willing, on May 1, 1981 at 6:30 p.m. in the Chr. Ref. Church in Lindsay. Rev. H. vander Windt officiating.
Future address: 469 Gilmour St., Peterborough, ON K9H 2J8.

KRAAY-SPELT: Ted and Alice Kraay, R.R.#4, Bowmanville, ON are pleased to announce the forthcoming marriage of their daughter WILMA to GORDON SPELT, son of Kase and Henny Spelt, R.R.#1, Blackfalds, AB. The ceremony will take place, the Lord willing, on Friday, May 29, 1981 at 7:30 p.m. in the First Chr. Ref. Church of Lacombe, AB. Rev. G. Heersing officiating.
Future address: R.R.#3, Lacombe, AB.

For
Wedding Photography
in the Hamilton area,
call:
John Vermeer
at (416) 383-1038

ANNIVERSARIES

Sneek — Wellandport
Friesland — Ontario
1936 — 1981
"For the Lord is good and his love endures forever, his faithfulness continues through all generations" Psalm 100:5.
With joy and thankfulness to God, we hope to celebrate, the Lord willing, the 45th Wedding Anniversary of our parents and grandparents,

SJOERD and BOUKJE
(George and Barbara)
BAARDA
(nee Visser)

on May 9, 1981. It is our prayer that the Lord will continue to strengthen and bless them.
With love from their children:
Chester & Terrie Baarda; Marilyn, Brian, Sandra, Nancy — Exeter
George & Katie Baarda; Gwendolyn, Heather, Jennifer, Jessica, George, Heidi — St. Mary's
Ann Baarda — Burlington
Cor & Ann Baarda; Steven, Cathy, Edward — Mississauga
Dick & Eb Bokma; Sherry, Tracy, Brent, Leanne, Karen — Fonthill
Frank Baarda — Burlington
Ralph & Dorothy Janssens; Darrell, Marcia, Melanie, Kimberly — Wellandport
Dave & Tina vanderWier; Jamie, Lorraine, Timothy, Nathaniel, Tammy — Wellandport
Gerty Baarda — Wyoming
Ron & Wendy Baarda; Ricki — Grimsby
Dan & Valerie Baarda; Barbara, Belinda, Manley — Beamsville
Dick & Sabie Baarda — Grimsby
Open house will be held on Saturday, May 9, 1981 at the Smithville Chr. Ref. Church, from 2-5 p.m.
Best wishes only.
Home address: R.R.#3, Wellandport, ON.

Have a family event
coming up?
Why not share it with us!

ANNIVERSARIES

Arum, Frysian — Guelph, ON
1946 — May 1 — 1981
With our hearts full of thanksgiving, it is with joy we announce the 35th Wedding Anniversary, D.V., on Friday, May 1st, 1981 of our dear Heit & Mem and Pake & Beppe,

REIN and GRIETJE BAKKER
(nee Bruinsma)

We thank the Lord for keeping our parents united, who, in the face of many difficulties continued to trust in God. In yielding their lives to him, they taught us in the way of wisdom and led us in right paths, with a love born of God.
Truly we, the arrows in your quiver, rise up and call you blessed Heit & Mem:
Lucy & Bernie Hengeveld; Ryan Henry, Diana Margriet, Martin Andrew — London
Janey & Robert Davis; Michael Patrick, Jennifer Kristen — Guelph
Willi & Wim van der Woude; Kirt Daniel, Rebecca Jane Heather — Toronto
Mary Ann — Stratford
Alice
Sid — Guelph
As you enter the golden years of your life together, may the Lord bless you richly in all things.
Home address: 208 Waverley Dr., Guelph, ON N1E 1H4.

Hoogkerk — Sarnia
1941 — 1981
On May 15, 1941 in the Gre. Kerk in Hoogkerk, our wedding took place, and the text was Galatians 5:13: ,,Dient elkander door de liefde." The Lord has kept us and blessed us and for this we give thanks to God, the Lord of everything. We know he will be with us in years to come,

ALBER and MARTHA BYSMA
(nee Tuinstra)

We hope to celebrate this joyful occasion with our children and grandchildren:
Gerry & Pauline; Albert, Bill, Jerry, Paul, Erica
Audrey & Kees; Harol, Donald, Wendy
Henry & Lena; Jody, Johnathan
Rita & Bert; Connie, Christopher
Margaret & Eugene (engaged)
Open House: May 16, 1981 from 11:30 a.m. till 2:00 p.m.
230 Chapel St., Apt. #104, Sarnia, ON.

1926 — May 27 — 1981
"Praise the Lord! O give thanks to the Lord, for he is good; for his steadfast love endures forever!" Psalm 106:1
With gratefulness to our heavenly Father who has given them these many years together, we as children wish to announce the 55th Wedding Anniversary of our dear parents,

ARIE and SIJTJE DEBREE
(nee Kok)

We appreciate the love and understanding you have given us throughout the years. Our love and congratulations!
Herman & Grace Molenkamp — Andrew, AB
Herbert & Dorothy Lettinga — Beachville, ON
Bertus & Grietje Debree — Broekop Langedijk, Neth.
Arend & Tina Lagemaat — Lethbridge, AB
Neal & Ina Debree — Calgary, AB
Charlie & Nelly Wallish — Edmonton, AB
Harry & Edith Debree — Edmonton, AB
Randall & Sandra Huisman — Edmonton, AB
Fred & Emmy DeVries — Riverdrive Park, ON
Also from your 31 grandchildren and 4 great-grandchildren.
Personal congratulations are welcome at an open house on Wednesday, May 27 from 7:00 p.m. - 10:00 p.m. at the Third Chr. Ref. Church — Edmonton, 14323 - 107 A. Avenue.
Home address: 10454-70 Ave., Edmonton, AB T6H 2E8.

ANNIVERSARIES

1931 — April 29 — 1981
Zwanenburg, NH — Chatham, ON
On this spring day, the Lord willing, with thankfulness and joy we will celebrate with our parents,

JACK and ADRIANA BAX
(nee Verhoog)

their 50th Wedding Anniversary.
"The Lord is my strength and my shield; my heart hath trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him" Psalm 28:7.
We praise the Lord with you, Dad and Mom, and give him the glory for all the victories won. We thank you for the faith that brought forth good works which we first saw in you, for the example of hard, honest work, and for the self-sacrifice that have shown us the path which the Lord would have us follow.
May he continue to work in you, and each of us, according to his good will and pleasure. Love and congratulations:
Joanne & Bill Vanderploeg; Bob, Fred — Geraldton, ON
Mary Hummelen (nee Bax); Audrey, Andrew & Tena Pietens — Chatham, ON
Margaret & Albert Herfst; Paul, Robert — Chatham, ON
Jim & Ruth Bax; Heather, Michelle — Mt. Forest, ON
Gertie & Adrian Wielhouwer; Roy, Cheryl, Janette — Chatham, ON
Jean & Peter VanHelden; Mark, Ken, Neil, Stephen — Chatham, ON
Clarence & Lorraine Bax; Leeann, Lisa, Ron — Thornhill, ON
Art & Barbara Bax; Ron, Anita, Terry, David — Strathroy, ON
Bernie & Tina Bax; Tracy, Christie, Karen, Scott — Sarnia, ON
Hank & Margriet Bax; Ken, Tim, Teresa, Kerri — Thamesford, ON
Herb & Janet Bax; Kevin — Thunder Bay, ON
Fred & Shirley Bax; Daniel, Joshua, Paul — Stroud, ON
Personal congratulations are welcomed at an open house, Friday, May 1, 1981 from 7:00-10:00 p.m., EST in the Fellowship Hall of the First Chr. Ref. Church, Tweedsmuir Ave., Chatham, ON. No gifts.
Home address: 40 Elm St., Apt. 105, Chatham, ON N7M 6A5.

1941 — 1981
The Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

KLAAS and HENDRIKA DEVRIES
(nee Dolsma)

on May 2, 1981. Congratulations Dad and Mom, Opa and Oma. We pray that God will give you many more years together.
With love from your children and grandchildren:
Jerry DeVries & Margaret Wagter (engaged)
Albert & Bonnie DeVries; Arlene, John, Bruce, Lisa
Jake & Theresa DeVries; Tommy, Rita
Bill & Herma DeVries; Heather, Ken, Tracy
Jean DeVries
Jake & Coba Koster; Henrietta
Home address: R.R.#2, Drayton, ON N0G 1P0.

1956 — May 2 — 1981
Sappemeer — Brockville
"The Lord God is my strength" (Habakkuk 3:19a).
We praise and thank the Lord that we announce the 25th Wedding Anniversary of our parents,

JIM and GINY MULDER
(nee Koning)

We pray that the Lord may give us many more years of health and happiness together with Dad and Mom.
Love and congratulations from your children:
Greta, Tom & Shannon Luimes
Eric & Brenda Mulder
Marian Mulder

ANNIVERSARIES

1931 — 1981
Groningen — Trenton
May 15
We wish to announce God's faithfulness bestowed upon our parents, grandparents, and great-grandparents,

JOHANNES FRANCISCUS
and
ANJE DREISE
(nee Van Dyken)

who celebrate their 50th Wedding Anniversary. God has been gracious, compassionate and steadfast in love and mercy toward them as they have experienced.
That their lives may continue to respond to God's faithfulness in the years to come is the prayer of their thankful children:
Simon & Dina Dreise — Chatham, ON
Grace & Marten Van Rooyen — Forest, ON
Mary & Dick Dejong — Hastings, ON
Albert & Alida Dreise — Palmerston, ON
27 grandchildren, 2 great-grandchildren.
Friends and acquaintances are invited to an open house to be held May 9 from 2-4 p.m. in Ebenezer Chr. Ref. Church Hall.
Home Address: Box 1096, R.R.#1, Trenton, ON K8V 5P4.

1931 — 1981
We praise and thank the Lord for the abundant blessings and joys he bestowed upon our parents and grandparents,

STEVEN and RENEE HARKEMA
(nee Hoytema)

who hope to celebrate their 50th Wedding Anniversary on May 7, 1981, D.V. Their love, concern and Christian example has been an inspiration to all of us and it is our sincere prayer that our heavenly Father will continue to embrace them in his care.
With love from their children and grandchildren:
John & Joan VanderWey — Jenison, MI
Bill & Janet Bakelaar — Hudsonville, MI
Sid & Betsy Harkema — Jenison, MI
Ralph & Tena Vunderink — Jenison, MI
Bill & Ann Renkema — Wyoming, ON
Bill & Betty Hordyk — Cottam, ON
and 32 grandchildren.
Open house from 2-4 p.m., Saturday, May 9, 1981 in the Wyoming Park Chr. Ref. Church, G.R.
Home address: 2431 Newport S.W., Grand Rapids, MI 49509.

1941 — May 19 — 1981
Musselkanal — Chilliwack
On May 19, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents. It is our prayer that God will continue to bless them and keep them for us and for each other.

DOEWE and HARRIET
KORNELIUS
(nee Hoolveld)

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Psalm 91:1).
Their thankful children and grandchildren:
Ed & Joanne Kornelius; Diana, David, Susan, Karen — Dewdney, BC
Louis & Theresa Kornelius; Linette, Arlene, Sharon, Dawna — Chilliwack, BC
John (deceased) & Tienie Kornelius; Brenda, Linda, Jody — Chilliwack, BC
Irene & Ted Short; Jim, Kevin, Mary — Port McNiel, BC
Jim & Jeannette Kornelius; Jason, Bradley, Bryan, Trevor — Sardis, BC
Ann & George Stoddard — Fort St. John, BC
Margaret & Jerry Bangma — Sardis, BC
Home address: 8438 Hilton Dr., Chilliwack, BC V2P 4Y1.

Classified Advertising

ANNIVERSARIES

1931 1981
Broek op Port
Langedyk, NH Alberni, BC
Psalm 71:17-19
With great joy and gratitude to God, we hope to celebrate the Golden Wedding Anniversary of our dear parents and grandparents,

COR and MARIE KRUK
(nee Balder)

on May 13, 1981. We pray for God's continued care and guidance in the years to come.
Congratulations Mom and Dad and Opa and Oma from:
Jake & Lydia Kruk and family — Maple Ridge, BC
Bill & Tina Kruk and family — Matsqui, BC
Neil & Rie Kruk and family — Port Hardy, BC
Margaret & Jake Colyn and family — Lacombe, AB
Simon & Sue Kruk and family — Port Alberni, BC
Greta & Henry Heinen and family — Richmond, BC
Bonnie & Don McClernon and family — Port Alberni, BC
Hymn #407
Home address: 4780 Adelaide St., Port Alberni, BC V9Y 6N6.

1956 May 12 1981
With joy and thanksgiving to our Lord, we wish to congratulate,

REV. and MRS. P. MEYER
and children

on their 25th Wedding Anniversary. May the Lord continue to keep them in his care, and bless them in the years to come.
From: the congregation of the First Chr. Ref. Church of Medicine Hat, AB.

1951 May 1 1981
With thankfulness to the Lord, we wish to announce the 30th Wedding Anniversary of our parents and grandparents,

JAN TYME
and
KLAZINA R. NYMEYER
(nee Bos)

We wish you God's continued guidance for many more years together.
With congratulations and love from your children and grandchildren:
Arthur & Alice Nymeyer; Christina
Jake & Theresa DeVries; Tommy, Rita
John & Phyllis Nymeyer; Jake
Jake & Hillie Hoekstra; Bobby
Home address: R.R.#2, Alma, ON N0B 1A0.

1956 May 1 1981
With joy and thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

EELKE and LYSBERTH
REITSMA
(nee Bouma)

Thank you Mom and Dad for your love and understanding throughout the past years. We praise the Lord for the happiness we have as a family, and hope we will have much more in the years to come.
With love from your daughters,
Eleanor
Janet
Joanne
Dorothy
Friends and relatives are invited to celebrate this event with us in the basement of the Strathroy Westmount Chr. Ref. Church on May 1, 1981, from 8:00 till 10:00 p.m.
Home address: R.R.#3, Kerwood, ON N0M 2B0.

Why not get a C.C. subscription in time for the spring? And maybe one for a friend, too!

ANNIVERSARIES

1951 April 18 1981
With thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

HENRY and LUCILLE SCHEPERS
(nee Kamps)

We pray that the Lord will bless them and continue to keep them in his care.
Andy & Lucille Koopman; Mark, Michael, Daniel, David
Henry
Peter & Nancy VanderVecht; Nikki, Amanda
Ben & Jenny Linker
Patricia
Peter
Home address: 765 Pavey St., Woodstock, ON N4S 2L7.

1931 May 13 1981
Sappemeer St. Catharines
It is with great joy and thanksgiving to the Lord that we announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

JOHN and DIANE SUK
(nee ten Caat)

on May 13, 1981, D.V. It is our prayer that our covenant God continue to uphold them with his everlasting arms.
Bill & Jane Suk — Georgetown
Gerda & Dick Kok — St. Catharines
Albert & Lynn Suk — Toronto
Ralph & Jenny Suk — St. Catharines
Jane & George Neutel — Fredericton, NB
John & Susan Suk — St. Catharines
24 grandchildren and 1 great-grandchild.
Open house on Saturday, May 16, 1981, from 2 to 4 p.m. at the Calvin Memorial Chr. School gymnasium, Scott St., St. Catharines.
Home address: 47 North St., St. Catharines, ON L2R 2S3.

1941 May 2 1981
With joy and thanksgiving we announce the 40th Wedding Anniversary of our parents and grandparents,

ISAAC and ELIZABETH TANGE
(nee DeKroo)

May the Lord continue to sustain them in the years ahead, for each other, and us all.
With love from:
John & Minnie Teertstra; Annette, Peter, Steven — Carrying Place
Henry & Jane Hengeveld; Christopher, Michael, Robert, David — Willowdale
Ike & Bonnie Tange; Paula, Mitchell, Angela — Carrying Place
Friends are invited to celebrate with us at an open house to be held in the Ebenezer Chr. Ref. Church hall, Trenton, from 7-9 p.m. on Saturday, May 2, 1981.
Home address: R.R.#2, Carrying Place, ON K0K 1L0.

1931 May 7 1981
With the words of Psalm 128, we confess: The Lord has blessed us all the days of our lives. In joy and gladness, in sorrow and pain, in health and sickness. We have lived to see our children's children. We ate from the fruit of our labour. Many blessings were ours.
On our 50th Wedding Anniversary, we,

EERTZE and SIETSKE TOP
(nee Haan)

with our children and grandchildren praise the Lord for all these blessings.

* * *

As their children and grandchildren, we join in giving thanks to our Lord and we pray that he may continue to keep them in his care.
John & Hennie Top; Ed, Betty, Sharon, Andrew
Hilda & Eno Jansma; Shirley, Barb
Tina & Tony Alblas; Sylvia & John (fiance), John, Ed, Rodney
Open house will be held at Trinity Towers, 7900 McLaughlin Rd., South, Brampton, ON from 7:00 - 9:00 p.m. on May 9, 1981.

ANNIVERSARIES

1956 April 28 1981
With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

HENK and BETTY TEEUWSEN
(nee Van Eek)

"Werkt niet om de spijze die vergaat, maar om de spijze die blijft tot in het eeuwige leven, welke de Zoon des menschen ulieden geven zal" (Joh. 6:27).
May the Lord continue to bless and keep them in the coming years.
With love from:
Chris — University of Iowa
Jeanette
John
Cynthia
Home address: R.R.#3, 9th St. Louth, St. Catharines, ON L2R 6P9.

1956 May 3 1981
Vancouver Surrey
With thanks to the Lord, we share the joy of our parents,

DICK and ANN VAN HARTEN
(nee Zylstra)

on their 25th Wedding Anniversary. "And we know that in all things God works for the good of those who love him" (Rom. 8:28).
With love and congratulations:
Harry, Karen, Dayna — Calgary, AB
Dorothy — Calgary, AB
Maria — Edmonton, AB
Sid — Sioux Center, Iowa
Helen — Surrey, BC
Home address: 10577 - 138A St., Surrey, BC V3T 4L2.

1931 April 30 1981
Zoetermeer Stewiacke
With joy and thanksgiving to the Lord, we like to share, and remember the 50th Wedding Anniversary of our parents and grandparents,

ABRAHAM and SIET VAN HERK
(nee De Bruin)

It is our prayer that God will continue to keep them in his care and bless them in the years to come.
Love and congratulations from your children and grandchildren:
Wim & Cynthia Van Herk; Gerald, Nick, Chris
Gerry & Vicki Van Herk; Cathy, Aaron, Victor
Connie & Abe Den Ouden; Mike, Mark, Vicki, Bruce
Paul & Diane Van Herk; Stephen, Christene
Bram Van Herk, Debbie (fiancee) Lisa
Nienke & Marty Degg; Heidi, Willy
Home address: R.R.#2, Stewiacke, Col. Co. NS B0N 2J0.

1936 May 8 1981
With gratitude to our heavenly Father who has given them these years together, we as children and grandchildren wish to announce the 45th Wedding Anniversary of,

ANNE and MINKE WOBBES
(nee Bergsma)

Love from:
Cecil & Daryl Wobbes; Andy, Linda, Margaret, Michelle — Hagersville
Hank & Joan Fluit; Debbie, Kerry, Melinda, Brenda, Angela — Caledonia
Jim & Jane Winkworth; Julie, JoAnn, Jimmy, Jason — Hagersville
Ted & Carol Wobbes; Annette, Donna, Tammy — Burford
Frank & Shirley Osinga; Jeffrey, Rodney — Caledonia
Joe & Ann Helder; Michael, Bobby, Danny — Hagersville
We wish them many more years together. We will celebrate this occasion with a reception on May 8, 1981 in the fellowship hall of the Chr. Ref. Church of Jarvis. We would like to invite all their relatives anf friends to help celebrate this occasion. Best wishes only please.
Home address: R.R.#1, Jarvis, ON N0A 1J0.

ANNIVERSARIES

Drachtster, 139 Rock St.
Compagnie Smithville, ON
May 1, 1941 May 1, 1981
With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 40th Wedding Anniversary of our parents and grandparents,

UITZE and GERBRIGJE
VANDERWIER
(nee Brouwer)

Their thankful children and grandchildren:
William & Katie VanderWier; Uegene, Louis, William, Alan, Rosalee — Smithville, ON
Theresa & Ralph Wessling; Richie, Yvonne — Sebringsville, ON
Marie & Harry Versteeg; Geraldine, Kenneth, Eugene, Francine, Arlene — Simcoe, ON
Korny & Pat VanderWier; Kevin, Bonnie, Laura, Jason, Douglas, Heidi — Wellandport, ON
Dave & Tina VanderWier; Jamie, Lorraine, Timothy, Nathaniel, Tammy — Wellandport, ON
Wayne & Martha VanderWier; Jolene, Barbara, Ivan, Calvin — Smithville, ON
Adrian & Jane VanderWier; Leona, Hugh, Gayle, Gerrit — Smithville, ON
Howard & Jacquie VanderWier; Mark, Darrick — Smithville, ON
Anna & Stan Riewald; Helena, Heather, Stanley — Hagersville, ON
Helen & Lawrence DeGraaf; Carrie-Ann, Ryan — Grimsby, ON
An open-reception will be held on Saturday, May 2, 1981 at 8:00 p.m. in the Smithville Christian High School gym.

1946 1981
Bergum Grimsby
With joy and thanksgiving to God for giving us our parents,

TIJE and JANNEJTE
VANDER LAAN
(nee de Vries)

we wish to announce their 35th Wedding Anniversary.
Lubbert & Anne Vander Laan; Ruth Hannah — Regina, SK
Susan & Grieg Hancock; Joseph Todd, Thomas Trevor — Calstor Centre, ON
Anna & Peter Barnett — Richmond Hill, ON
John & Joanne Vander Laan — Hamilton, ON
Open house: Saturday, May 2, from 2:00-5:00 p.m. at:
Home address: 20 Hunter Rd., Grimsby, ON L3M 4A5.

1956 May 1 1981
"I will counsel you and watch over you" Ps. 32:8b.
With joyful hearts we will bring tribute to our Lord for keeping his promise of our wedding day.

TOM and JANNY DE VRIES
(nee Grolleman)

May the Lord continue to keep us in his counsel and under his watchful eye, together with our children and grandson:
Margot (Betty) & Tibor Takasc; Robert — Gravenhurst, ON
Paul (Tom Jr.) & Carolien — Zwolle, Holland
Peter
Personal congratulations are welcome at a reception Saturday, May 2, 1981 from 2-4 p.m. in the First Chr. Ref. Church, Coldwater Rd. W., Orillia, ON.
Home address: at "La Joie de Vivre", 318 Bayou Park Rd., R.R. #3, Orillia, ON L3V 6H3

OBITUARIES

The consistory and congregation of the Covenant Christian Reformed Church of St. Catharines, ON extend their heartfelt sympathy to Rev. and Mrs. Jacob Kuntz in the loss of their daughter,

MATHILDA

and praises the Lord in the assurance of the resurrection.

OBITUARIES

In his mercy, the Lord delivered from her earthly struggle and promoted to glory, his child, our dear daughter and sister,

MATHILDA

in her 29th year.
Rev. & Mrs. J. Kuntz
Evelyn & Syd Hielema
Don
Good Friday, 1981.
6 Beamer Ave., St. Catharines.

On April 4, 1981 the Lord took unto himself, our dearly beloved husband, father, grandfather and great-grandfather,

JACOB TRIEMSTRA

at the age of 96 years. Our comfort is to know that he is with the Lord.
He is survived by his wife:
Ymkje Triemstra (nee Kingma) — Ferwerd, Netherlands
His children:
Anna Triemstra-de Vries — Amersfoort, Netherlands
Douwe de Vries & Hendrikje de Vries-Triemstra — Giekerk, Netherlands
Petrus Bonnema & Anna G. Bonnema-Triemstra — Edmonton, AB
Corry Braaksma-Triemstra — Edmonton, AB
20 grandchildren, 53 great-grandchildren.

Putten Iron Springs
1894 1981
"The strife is o'er, the battle done, Alleluia!"
On Sunday, April 5, 1981 the Lord took unto himself our dear father, grandfather and great-grandfather,

KLAAS VAN DONKERSGOED

at the age of 86 years.
Widower of Mia Van de Beek since 1978.
Predeceased by his daughters:
Jennie van Hel-van Donkersgoed in 1962
Gerrie Puurveen-van Donkersgoed in 1980
Survived by:
Gerrit & Joanna van Donkersgoed — Coaldale
Bert & Dina van Donkersgoed — Coaldale
Tymen & Mary van Donkersgoed — Coaldale
Tina & Herman Kolk — Lethbridge
Henny & Arie VeLuuw — Iron Springs
Anna & Meindert Puurveen — Iron Springs
Stiena & Henk Reurink — Picture Butte
Ken & Hennie van Donkersgoed — Lethbridge
45 grandchildren, 5 great-grandchildren.
Box 23, Iron Springs, AB T0K 1G0.

TEACHERS

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **Music**, with a possible opening in **French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BOWMANVILLE: Knox Christian School Society invites applications for an opening in **grade 6 or 7**. Preference given to experienced teachers. For information and applications contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

Classified Advertising

TEACHERS

FRUITLAND: John Knox Memorial Christian School in Fruitland requires a **half-time remedial** teacher. Letters of inquiry and applications may be made to: Wm. Slofstra, Principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; school phone: 643-2460, home phone: 945-2657.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal** for the **senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades.** For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

OTTAWA: Teachers required for September, 1981: **senior mathematics** and **science,** and **French**, for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: Mr. Derek Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TEACHERS

ALLISTON: Alliston Interdenominational Christian School Society intends to open September, 1981, D.V. Applications are invited for a **Kindergarten teacher.** This will be a full-time position. If interested write: A.I.C.S.S., Box 1122, Alliston, ON L0M 1A0, or call: 705-458-9645 (evenings).

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

UTTERSON: The Muskoka Christian School in Utterson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3** and **4-6.** Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, ON P0B 1M0.

Alberta

NEERLANDIA: Neerlandia School requires two Christian teachers for 1981-82: (1) **language arts** teacher for grades **7-10** (ability to teach music or French an asset); (2) a **grade one** teacher. Send resumes or inquiries to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: 403-674-4308 (home); 674-5581 (school).

British Columbia

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

TEACHERS

Edmonton Christian Schools

Although a number of positions have been filled, we still have 2 positions for which we are seeking applicants:

- full time high school **math instructor**
- and a ⅔ high school **French position.**

Our system consists of nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Those interested call:
Lee Hollaar, Principal
14304 - 109 Ave., Edmonton, Alberta T5N 1H6
Telephone: (403) 454-0791

HELP WANTED

REDEEMER COLLEGE

invites applications for the position of

Development and Business Director.

The successful applicant would be responsible for the promotion of the College programs and the management of its financial affairs.

Applications, including resumes and references, are to be submitted to:
Staff Appointments Committee of the Redeemer Reformed Christian College,
Box 2340, St. Catharines, Ontario L2M 7N7
no later than April the 30th.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, $1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

DAIRY MAN required to assist in all phases of 60-cow dairy, including field and harvesting operation. We are progressive and use good up-to-date equipment. If you have farm experience, we will consider training you in dairy skills. Accommodation: 3 bedroom home on separate yard. Prefer married couple. Please send applications to: Revrok Farm, Box 639, Rocky Mountain House, AB T0M 1T0. Phone 403-729-2185.

EXPERIENCED BUTCHER for killing and cutting. Salary according to experience; large farm house available. Call: John Stegenga and Sons Co. Ltd., (705) 887-3240.

SINGHAMPTON GENERAL STORE
is looking for a girl, about 17 years old, to work in the store and help out with household chores. **Starting May 1**. Live in. Phone: 705-445-1326.

WANTED: Herd person for 50-cow dairy farm. Reply to: Box #4596, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Experienced, responsible, single person on dairy farm in Eastern Ontario. Must be a good milker. Good wages with room and board. Please call: 1-613-257-1279.

WANTED: BRICK LAYERS, BRICK LAYERS-HELPERS. Steady employment. Good wages plus bonus. Inquiries: Masondale Limited, 26 Thickson Rd. North, Whitby, ON L1N 3P8; phone (416) 728-0375.

WANTED: EXPERIENCED FARM HELP on modern dairy farm from May to August. Students are welcome. Call: Hank Den Hollander, R.R.#2, Grand Valley, ON; phone: (519) 928-5638.

WANTED: Reliable help for modern dairy farm. Some experience prefered. Start immediately. Netherlea Farms, Harry and Ralph Janssens, R.R.#3, Wellandport, ON L0R 2J0; phone: 386-6834 or 386-6843.

VAN ECK LANDSCAPING LTD.
is in need of a strong man not afraid to work, starting time immediately. For interview call: Mr. Jack Van Eck, Robson Dr., Waterdown, ON; (416) 689-5100.

RELIABLE young man for dairy farm. Starting May 1st and June. Call: 519-269-3083.

EXPERIENCED heavy equipment operator wanted. Brooks, AB; phone: 403-362-4613.

WANTED: lady to clean house one afternoon a week in Vineland. Phone: 562-4122.

Lady gevraagd bij ouder echtpaar om vrouw behulpzaam te zijn in de huishouding. In Oshawa. Goed loon. Inlichtingen tel. (416) 725-8007, Oshawa.

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REAL ESTATE

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Layers, Broilers & Pullets: 160 acres, Arthur area. Broiler quota 25,456 plus 5,000 B Roaster quota 4,904 A, 30,000 started pullets per year. Good buildings with 2 houses, 1 a modern ranch home plus a mobile home. Excellent 2 family operation.

135 Acre Beef and Poultry Farm near Clinton. Excellent facilities for 250 cattle, new 3 floor automated poultry barn presently raising pullets for broiler breeders. Excellent income. Large modernized home.

We have many more farms available. For further information contact:
Ken Thompson, 519-524-7514

FARM FOR SALE
178 acre dairy farm, with cows, quotas, and machinery; three barns plus 2 implement sheds; silo; stable cleaner; 3 bedroom frame home.
For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

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Well-established auto body repair and paint shop, licenced for used car sales. 3 bay workshop, painting room, offices, parts room, 2 washrooms, big parking lot. P and L statements available, going concern.

For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
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774-4611 (evgs.)

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In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Business Education**
- **French**
- **Home Economics**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for one remaining opening in 1981-82 either:

ENGLISH/HISTORY
or
BUSINESS EDUCATION

in some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:
15353-92nd Avenue, Surrey, BC V3R 1C3
For further information contact: **F. Herfst, principal,**
(604) 581-1033 (office **(604) 524-6753** (home)

ST. CATHARINES

Looking for a nice home near Church and Christian Schools?

At this time, DUCA has several listings very conveniently located near both.

60 BULA: 3 bedroom [SOLD!] semi-detached with extra plumbing - rec. room a[SOLD!] nicely fenced yard, **$38,900**

71 GHENT: 3 bedroom [SOLD!] ngalow with large lot and garage, just **$34,900**

57 NELLO: 3 or 4 bedroom larger backsplit in cul-de-sac, nicely decorated, extra plumbing down, rec. room with fireplace base, **$54,900**

15 AUDREY: Super nice side-split with large, private yard. 3 bedrooms up with walk-out from D.R. to deck and patio. Extra bedroom down, also rec. room with open fireplace and add. plumbing. Available June 30, 1981. **$57,900**

Call: **Carl K. Maartense, Realtor - evng's. 934-0426**
or
DUCA REALTY LTD.
937-7122 anytime — 391 Vine Street

Classified Advertising

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10½% mortgage. FD814

DAIRY,100 ACRES; milking parlour, 128 stalls; registered Jersey herd, quota and machinery included; 10 7/8% mortgage; good house; near Teeswater. FD809.

DAIRY; 200 ACRES, 185 workable; 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.

138 ACRES, 125 systematically drained; 80 sow, 600 hog capacity; modern home; Hay township; $420,000. FS772.

37 TIE-UP BARN; 100 acres, 94 workable; good house; $185,000. FD778.

400 ACRES, 330 workable; stone house; large beef barn; excellent cash crop land; McKillop township. FG797.

100 ACRES, 87 workable; house; 30-sow and 200-finishing barn; McKillop township. FS798.

150 ACRES, 130 workable, 8 hardwood; Tuckersmith township. FA795.

200 ACRES, 165 workable; house and barn; McKillop township. FG796

50 ACRES, modern loose pen barn, 2nd barn; house; near Auburn. FG785.

DAIRY, 85 free stall; 200 acres, 165 workable; 12-cow parlour, quota. FD743.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; $75,000. FG741.

37 TIE-UP BARN; 100 acres, 94 workable; good house; $185,000. F778.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

753 ACRES, 700 workable; 1 house and barn, 3,000 heat unit area. F699.

BASIC LAYER QUOTA 14,400; 2 barns; 7 bedroom home; 100 acres, 97 workable; near Londesboro. F727.

BEEF BARN; brick home; 100 acres; near Londesboro. F701.

50-SOW FARROW-TO-FINISH; modern barn; 187 acres, 175 workable; 3 bedroom home; 10-1/8% mortgage. F735.

703 ACRES, 628 workable; 3 sets of buildings. F655.

80-SOW BARN; 115 fattening, liquid manure; brick house; exellent buildings, 28 acres. F756.

100 ACRES; grain drier, storage bins; ranch style house. F715.

100 SOW, 365 fat pig capacity; liquid manure; 5 bedroom house. F760.

BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

DAIRY; 200 ACRES; 165 workable; 85 free stall, double six herring bone. Quota available. F743.

138 ACRES; 125 systematically tiled; 80 sow and 600 finishing barn; 3 acres orchard; modern home; Hay township. F772.

We have other farms available.
PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

FINANCES WANTED

PRIVATE FUNDS for first mortgages for purchases that have excellent credit and reasonable equity. All replies will be held in strictest confidence. Please write to Fred Hagen of A.E. Le Page Land Sales Division, 550 Fennell Ave., E., Suite 219, Hamilton, ON L8V 4S9, or call: (416)387-3738.

REAL ESTATE

8,000 broiler breeders; 1 nearly new barn; good home; asking only $169,000. Call Keith Miller.

100 acres choice crop land, random tiled; excellent 9 room home; 10,000 basic quota chicken broilers, 250 beef feedlot; 2 harvestore silos, 2 concrete silos; vendor will hold 1st mortgage at FCC rate. Call Gord Gray.

12,00 broilers basic quota, plus secondary; 70-sow farrow-to-finish with new high moisture silo; very good 3 bedroom, 2 storey home; 50 acres land - all tile drained; near Listowel. Call Keith Miller.

Member of Agri-Vision Organization.
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416-774-7624
and ask for Keith Miller
774-4077 [evgs.]
or Gord Gray
519-822-4438 [res.]

MISCELLANEOUS

A PLACE TO GROW

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Several families of the First Chr. Ref. Church of Lacombe are working towards the establishment of a Chr. Ref. Church in Rimbey. Presently we are enjoying two worship services every Sunday all year round.

For further information (detailed description/brochure available upon request) and assistance, please call or write:

Anko Ruwalda
1-403-843-6152
Box 647, Rimbey, AB T0C 2J0
Ge Hofstra
1-403-843-6350
R.R.1, Rimbey, AB T0C 2J0

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after 7:00 p.m.

FOR RENT

GUELPH: Available July 1, 1981. 9-year-old, 3 bedroom backsplit; fridge, stove and washer included. Finished rec room with woodburning stove. $425 per month. Call: 519-856-4507.

HAMILTON: Large 1 bedroom apartment, central-south Hamilton. $175 per month. Please write to: Calvinist Contact, Box #4613, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR RENT

HAMILTON: Furnished apartment for 3 girls, located on West 5th St., across from Mohawk College. Phone:(416)387-2555.

NEWMARKET: 2 bedroom H.K. log cabin, inside water, outside plumbing, very cozy; safe, sandy beach; good fishing; Bancroft area. Contact: Kumalongwayin Resort, A. Vanderwiel, R.R.3, Newmarket, ON L3Y 4W1; phone: 888-1767.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

APSWOUDE, Hubertus Petrus, geboren 30 juni 1948 laatstbekende adres te Burlington, ON.

BROERSEN, Gerardus, geboren op 28 maart 1916 te Winkel, naar Canada vertrokken in 1953.

BRUGMAN, G.M. geboren op 20 september 1927, naar Canada vertrokken in 1981, laatstbekende adres in Mississauga, ON.

BRUGMAN, Robertus Franciscus, geboren op 26 februari 1955, laatstbekende adres te Mississauga, ON.

BRUINS SLOT, Alberdina en Johannes, laatstbekende adres te Assen.

VAN DAAL, J.G. naar Canada vertrokken in 1957, laatstbekende adres in BC.

GRIFFIOEN, Jan, geboren op 1 april 1916 te Driebergen, naar Canada vertrokken in 1957.

HES-OFFEREINS, Elizabeth, geboren op 16 mei 1941 te Amsterdam laatstbekende adres te Sao Paulo. naar Canada vertrokken in 1981.

VAN DE HEYDEN, Hendrik, geboren op 19 juli 1916, naar Canada vertrokken in 1952.

DE JONGH, Barend W. geboren op 20 december 1906 te Utrecht naar Canada vertrokken in 1953.

DE LEYER, Josephus A. geboren op 23 juni 1916, naar Canada vertrokken in 1951.

SCHEPERS, Arnoldus, geboren op 16 oktober 1913 te Tiel, naar Canada vertrokken in 1953.

STEENHUYSEN, Hendrik, geboren op 21 juli 1920, naar Canada vertrokken in 1952.

SUTHERLAND-DE GEUS, E.C. laatstbekende adres te Kelowna, BC.

VAN DER VELDEN, Joannes Cornelis, geboren op 21 juli 1916, naar Canada vertrokken in 1961.

VAN ZUYLEN, Cornelis Jacobus, geboren op 5 juli 1916, naar Canada vertrokken in 1965.

Consulate General of the Netherlands, 1 Dundas St. West, Suite 2106, Box 2, Toronto, ON M5G 1Z3; Phone: (416) 598-2520.

Single, working girl, 24 years old, would like to correspond with a sincere Christian male approximately same age. Please reply to: Calvinist Contact, Box #4612, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

PERSONAL

Christian lady, widow, fifties, professional, but down-to-earth type (likes gardening!) would like to correspond with and meet gentleman. Enjoys going out and traveling, but also quiet talk and home life. Please write to: Calvinist Contact, Box #4609, 99 Niagara St., St. Catharines, ON L2R 4L3.

MINISTERS NEEDED

CLINTON: The Chr. Ref. Church of Clinton, ON is in need of pulpit supply for **July 12, 19, 26** and **August 2 and 9.** If you could preach for us on any or all of these Sundays, please contact the clerk, Mike Dykstra at: 519-482-9543.

SUMMER JOB MARKET

Students may advertise in the Summer Job Market free of charge, but they are requested to instruct us to cancel the ad as soon as they have found summer employment. This service will run until the May 29 issue inclusive.

ACTON: Boy of 16 would like farm job. Please phone or write: Arthur Rinsma, R.R.#4, Acton, ON L7J 2M1. (519)853-1557.

ANCASTER: Hard working teenager, seeking summer employment on a dairy farm. Some experience in machine. Call: Richard Sommer, 416-765-4195 or write: R.R.#2, Ancaster, ON L9T 3L1.

Found Employment

BARRIE: 3rd year Calvin student looking for summer work beginning May 25, 1981. Experience as housekeeper, babysitter, hired hand on dairy farm and receptionist. Jane Borger, 168 Veenstra, Calvin College, Grand Rapids, MI 49506; (604)-942-9150, or R.R.#2, Utopia, ON (Barrie) (705)-424-9414.

BELLEVILLE: Grade 13 student seeks summer employment on dairy farm. Has 5 years experience with machinery and milking. Will be attending Calvin College in the fall. Please contact Rick Dykstra, R.R.#2, Avonlough Rd., Belleville, ON K8N 4Z2; (613) 962-0313.

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John Wesselius, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

BOWMANVILLE: I am a 16-year-old student looking for summer work with room and board. Some experience on a farm. Like to work in a nursery. Phone or write: David Rypstra, 84 Elgin St., Bowmanville, ON L1C 3E4; phone: 623-7081.

BROCKVILLE: An eager 16-year-old youth seeking summer employment in Ontario. Available from July to September. I desire any type of work. Please write or phone: Randy Vandommelen, 721 Steward Blvd., Brockville, ON K6V 5T4; 342-9550.

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

CHATHAM: 17-year-old, grade 12 student, raised on the farm, would like summer employment. Experienced with cattle, hogs and general farming. Please contact: John Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 18-year-old girl, finishing first year at Calvin College seeks summer employment. Willing to do any type of work. Available May 24. Please contact: Linda Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

TRAVEL

Come along and sail with us in the Georgian Bay and North Channel on our "Relax and Learn" cruises.
For information call:
VALENTINE TRAVEL SERVICE
Mr. D. Mast., Tel. 429-2222
or write to:
CHEMONG CHARTERS LTD.
P.O. Box #138, Thornbury, ON
Tel. 519-599-3606

BUSINESS

Jane's FLOWERS
FLOWER ARRANGING AND INSTRUCTIONS
WEDDINGS SPECIAL OCCASIONS
15 Winston Rd., St. Catharines, ON
935-8804
Jane Vlaar — Proprietor

BUSINESS

CAN YOU QUALIFY?

Are you earning $20,000 to $50,000 yearly? let us show you how

GREEN LAWN SPRAY
"Guardian of the Nation's lawns"

We offer 100% protected territories in one of the soundest business opportunities in North America. We supply proven success formula, immediate cash flow, expertise, administration and training, complete package and exclusive licence. Company financing available to qualified applicants.

Write to or call:
GREEN LAWN SPRAYING INC.
Franchising Department
215 Ashland Ave., P.O. Box 6473 Stn. "D"
London, Ontario, Canada N5W 5S1
(519) 455-9333 (519) 455-3133

The following cities and towns are available complete with yellow page advertising in the 1981 Bell Directory.

Brampton, Brantford, Burlington, Cambridge, Chatham, Guelph, Ingersol, Kitchener, Mississauga, Oakville, Sarnia, St. Thomas, Stratford, Strathroy, Tillsonburg, Windsor, Woodstock.

Other locations are also available.

Classified Advertising

JOB MARKET

CHATHAM: Two 17-year-old boys looking for summer employment in same area, preferably farm work. Both raised on farms and experienced in cash crop farming with hogs. Good, hard workers. Please contact: Art Brouwer, R.R.2, Chatham, N7M 5J2, (519) 352-4391 or, Jim DeVries, R.R.5, Dresden, N0P 5K0, (519) 683-2747. Please call evenings.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

CLIFFORD: George Terstege, 17 years old, student, living on dairy farm, desires [illegible] work from mid-June to [illegible] of August. R.R.#1, Clifford, ON N0G 1M0. 327-8519.

COCHRANE: I am an 18-year-old, grade 12 graduate and am seeking summer employment on a fruit or vegetable farm or greenhouses. I have farm experience. Available anytime now till the end of August. Please contact: Peggy Struyk, R.R. #3, Cochrane, ON, P0L 1C0; phone: 705-272-5672.

DRAYTON-MOOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 638-2604.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: Boy of almost 16 years old would like a farm job. Phone or write: Rob Kamping, 774-8304; R.R.#5, Dunnville, ON N1A 2W4.

DUNNVILLE: I am an 18-year-old and I am finished school in the end of June. I am looking for a job on a farm in the western provinces. I have some farm experience. Please call: 416-774-3793 or write Rick Boorsma, R.R.#1, Lowbanks, ON N0A 1K0.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

FOREST: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GUELPH: Hard-working 16-year-old looking for a summer job on a farm. Contact [illegible] Adema, 196 Edinburgh Rd. S., Guelph, ON, N1G 2J1; 1-519-824-8529.

GODERICH: Student, farmer's son, would like summer employment, preferably on a dairy farm. Bernie [illegible], 17-year-old. Call 519-52[illegible]982 or write R.R.#6, Goderich, ON, N7A 3Y3.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a dairy farm. Available half of June to the end of August. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

HAMILTON: 17½-year-old girl wishes a summer job. Has experience as cashier, mother's helper, babysitter, and picking cucumbers. I have references. Please contact: Carolyn Bazuin, 1423 Upper Wellington, Hamilton, ON; phone: 385-5402.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the south-eastern Ontario region, preferably Hamilton area. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Dulker, R.R.#1, Holyrood, ON N0G 2B0.

INGERSOLL: Grade 12 graduate would like year-round employment. References available. George Reitsma. Call 519-485-4584.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LISTOWEL: Looking for summer employment from May to August. Wish to work in a bakery or restaurant. Willing to do any type of work. 18 years old. Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

LONDON: Student seeking full-time summer employment, preferably in London area. Presently studying 2-year course at Fanshawe, to work with developmentally handicapped. Available May 3. Reply to: Margaret Quartel, 31 Cartwright St., Apt. #3, London, ON N6B 2W5, phone: (519) 439-9458.

MOOREFIELD: 16-year-old girl looking for summer employment. Babysitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

OTTAWA: 19-year-old, grade 13 student with car, available mid-June. Previous jobs include key-punch operator, income tax preparer and store clerk. Trained at bookkeeping, typing, filing, marketing. Bondable, can supply references. Call Dennis Bakker at: 445-5447.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment, preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Meppelen Scheppink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SMITHVILLE: 18-year-old female, grade 12 graduate is looking for full-time employment of any sort in the Niagara Peninsula. Phone: (416) 957-3664, and ask for Charlene Vander Veen.

SCARBOROUGH: I am a 16-year-old, 6 ft. 4'' male, looking for summer employment in Southern Ontario. Have had previous experience in farm work, but will accept any type of employment. References available. Please Contact: Richard Weeber, 109 Porchester Dr., Scarborough, ON M1J 2R4, phone: 416-431-7424.

SMITHVILLE: 17-year-old student with driver's licence seeks summer employment. Willing to do anything. Write or phone: Ted Soldaat, R.R.#2, Caistor Center, ON L0R 1E0; 957-3840.

SMITHVILLE: 15-year-old male student is looking for a summer job on dairy farm. Has 3 summers experience. Phone: 957-3664. Henry Vander Veen.

SMITHVILLE: 16-year-old boy is looking for summer job. Has driver's licence. Will do anything except garden work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen at 183 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

TORONTO: I am a 3rd year Dordt College student, looking for summer employment in the Toronto area. In addition to having worked as a waitress and maid, I have experience as an investigative reporter for a radio station. References will be supplied on demand, and any job would be appreciated. Please contact Corinna Meijers, c/o C. Van Eek, 711 Finch Ave. W., Apt. 702, Downsview, ON M3H 4X6; (416) 636-1375.

TRENTON: 15-year-old boy looking for summer employment. Have 2 summers experience on dairy farm. Please write to: Jason Westerhof, R.R.#4, Trenton, ON K8V 5P7, or phone: 613-394-2306.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

WOODSTOCK: Grade 12 student seeks summer employment, willing to do any type of work. Experienced working on a farm. Please phone 519-467-5452 or write to: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9.

IOWA: Dordt College student is in need of a summer job. Contact: Judy Reitsma, Box 451, Dordt College, Sioux Center, Iowa 51250 U.S.A., or call: 519-485-4584.

ALBERTA/BC: 17-year-old student, with experience on modern dairy farm and field work, wishes summer employment on farm. Preferably in either Alberta or British Columbia. Call: John Langeraap at 416-774-5279, or write: R.R.#2, Dunnville, ON N1A 2W2.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruulsema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.

The man with the battered piston

by John Martens

Mr. Martens is a freelance writer and historian living in Listowel, ON.

It was in the early thirties. We lived in a medium-sized town in Holland and every Sunday morning we walked to the centuries-old St. Martini Church in the centre of town, while the ancient church bell, suspended right beside the church, sent its inviting sounds over town and countryside. The Martini Church was where the Reformed people of the town gathered on Sundays and its two dominees (pastors) preached the Word of God according to the Bible. They were orthodox preachers and their inspired, scriptural sermons bore fruit, as many can attest to, including myself.

On Sunday afternoons we as young people often went for long walks. Sometimes we explored the countryside, especially in summertime when the daisies and buttercups blossomed in profusion. Often we followed the high road leading towards the West.

We often went to the city park on the edge of town. There were benches to sit on and discuss the things which filled young people's hearts and sometimes bothered them. And then there were the fish ponds full of carp and goldfish and we walked across quaint, little bridges until we came to the birdhouse holding a variety of feathered musicians.

One thing which remains

continued on page 22

EVENTS

Wednesday, April 29, 1981
at 8:00 p.m.
in the Hamilton District Christian High School auditorium

"Marching Through The Ages"

Fund raising concert on behalf of the HDCH school band by the Hamilton concert band.
The program is varied and entertaining.
Plan to attend!
and support the high school band.

No admission charge.

Hamilton Spring Concert
Organ, Choir and Brass

at Christ Church Cathedral
(James St.)

with the 120 voice choirs

"Praise the Lord"

and brass quintet from Toronto and Bowmanville.
Under the direction of **Leendert Kooij.**
On the organ, talented organist **Andre Knevel**
on
April 25, 1981** at **8:15 p.m.

Jarvis District Christian School
25th Anniversary Celebration
Tuesday, May 5th, 1981

6:30 - Banquet - Community Hall, Jarvis
8:30 - Rededication Evening - School Gym
(speaker, singing, entertainment, coffee)

This evening is for:

- All past and present school supporters and their spouses (this includes everyone who contributed in any way to our school).
- All past and present teachers and principals and their spouses.

Tickets for banquet - **$7.00 each**
Deadline: Monday, April 27th

Those outside our Christian School area please contact E. Struyk - 772-5289.

CALENDAR of EVENTS

Ontario

April 30 - May 2	International Christian Education Association Sunday School convention, St. Catharines, ON.
May 2	The London choir; director, Gerry Numan, and the Brampton choir "Praise the Lord", director, W. Hoekstra, perform a spring concert in the London Christian High School at 8:00 p.m.
May 9	The Brampton choir, "Praise the Lord", director, W. Hoekstra, and the London choir, director, Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.
May 2	All Ontario Young Adults Day Rally will be held in Hamilton, ON.
May 6	The Quinte League Ladies' Societies will be holding their Spring Rally in the Rehoboth Christian Reformed Church in Bowmanville. Rev. Vanderwindt will speak on the topic "Living Branches." Workshops are planned for the afternoon program.
May 15-18	All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
May 22	Organ concert presented by Christian Teeuwsen in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, at 8:30 p.m.
May 30	A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.
May 30	Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
June 12	AACS Annual Membership meeting. Special focus - discussion and approval of Institute charter. 8:00 p.m., Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
June 15-17	**Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON

Frisian Play: „Leentsje de Twadde" yn trye bidriuwen; by J. Fabricius, Fryske biwurking - J. Gerlofs.

May 2 — Bowmanville
May 9 — Jarvis

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

March 24 - April 28: Focus on the Family Film Series by Dr. James Dobson, at the Stratford Christian Reformed Church for six consecutive weeks at 8:30 p.m.

May 7, 1981: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.

Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

May 1	Second Spring Concert of the **Joyful Noise Children's Choir** at West End Christian Reformed Church, Edmonton. 7:30 p.m. Call R. Selles at 458-4696 for tickets.
May 2-8	Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
Aug. 23-30	Billy Graham Crusade, Calgary, AB.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 1	Wed. Apr. 29	Fri. Apr. 24 - 10 a.m.	Thurs. Apr. 23 - 10 a.m.
Fri. May 8	Wed. May 6	Fri. May 1 - 10 a.m.	Thurs. Apr. 30 - 10 a.m.
Fri. May 15	Wed. May 13	Fri. May 8 - 10 a.m.	Thurs. May 7 - 10 a.m.

LET'S PLAY CHESS

Editor: Pete Layer

THE FEBRUARY LADDER

Problems:	#860	#861	#862	#863	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
Contestants:							
J. Wilms (IV)	-	0	3	2	5	88	93*
H. Douma (II)	0	0	0	2	2	89	91*
M. Melissen (VI)	-	-	3	2	5	79	84
F. Vander Woude (II)	-	2	3	2	7	38	49
J. Wilms (IV)	-	2	3	2	7	(93)	7

*Winner!

Comments

Congratulations to Mr. Wilms and Mr. Douma who have reached the top of the ladder. Mr. Wilms for the fifth time, and Mr. Douma for the third. Both men deserve a prize for all their hard work. The Publisher will send you a list to choose from soon. Many happy returns.

Number 860 won't win a popularity contest with our solvers. The idea of the problem was to find out what the last black move could have been. The only legal answer: PQ2-Q4. White then has another move available, PxP en passent which is also the Key. It's tough to compose such a three-mover. It's even more unusual to think of the solution.

Correspondence

#857 (Rudenko) of the January Solutions

1. Q-Q6, N-K3: 2. PxN mate. This discovered mate via a pawn move is hard to find. Discussion of solutions or problems for any *Calvinist Contact* reader is always welcome.

Solutions to the February Problems

#860 (Gilhuis)
Key: 1. PxQP (e.p.) threat: 2. Q-N1 ch., KxN; 3. BxP mate
2. -, P-N3; 3. QxP mate
Variations: 1. -, KxN; 2. BxP ch., K-R2; 3. Q-N1 mate
1. -, N moves; 2. RxP ch., KxN; 3. R-QB7 mate.
1. -, PxB; 2. QxP and 3. Q-N7 mate.
#861 (Tuxen)
Key: 1. Q-QN7 threat: 2. N-K7 or Q4 mate.
Try: 1. 1. Q-Q2?, K-B4 no mate
#862 (Kotre)
Key: 1. Q-KN7 threat: 2. K-B2 or K-N3 and 3. Q-R7 or N1 mate
Variations: 1. -, K-N8; 2. Q-N7 ch. etc.
1. -, K-R7; 2. Q-N2 ch. etc. 1. -, N-B6; 2. Q-N7 and 3. Q-N2 mate.
1. -, N-B3; 2. Q-N2 and 3. Q-N2 mate Try: 1. Q-R8?, K-N8; 2. Q-N8 ch., K-B8; no mate.
#863 (Monreal)
Key: 1. Q-N6 threat: 2. NxP mate.

continued from page 21

etched indelibly in my memory is that little Salvation Army band playing near the wrought-iron park gates. It was a little group of six men and one woman. You know, it was the Depression.

Their uniforms were far from new, somewhat faded in colour, just like their hats, with ribbons which at one time must have been scarlet red. They played various musical instruments: horns, a tuba, a trombone and a piston.

One of the musicians was a slight man, perhaps 55 years old. Everybody in town knew him as a former drunkard who neglected his wife and children. But the message of the Salvation Army (in Dutch „Het Leger des Heils") had entered his heart and touched his soul. He had committed his life to the Savior and had forsaken his drinking habits.

The little man was not a great musician, nor was his piston an instrument polished to a blinding sheen. And yet there was something touching to his playing which warmed the heart of the few onlookers. For here was the living proof of the change which takes place in the lives of those touched by the healing hand of the Lord.

Decades went by. One Saturday night - it was a bitterly cold winter night - a famous Salvation Army band from one of the largest cities in Canada was scheduled to present a concert of sacred music, which can also include marches, as I realize now.

The concert was to be held in a Christian Reformed Church in rural Ontario. The quality and cut of the musicians' uniforms was impressive to behold: The men in their impeccable and well-fitting outfits and no faded ribbons around their hats, the women in their up-to-date, yet modest, tenue. And the applause was overwhelming.

The chair to my right was unoccupied, one of the very few seats left open that night. The band was playing a march now and the roll and thunder of drum and tympan filled the church. Where did I hear that march before? I searched my brains for a clue when someone on my right nudged me in the side. It was a little man of slight build, on his knee a Salvation Army hat with a faded ribbon.

He pointed to the platform and whispered in my ear: "Beautiful music; what a fine march! They are doing better than we did by the park gate. You remember? A somewhat rueful smile crinkled his features.

I recognized him now as my old friend of long ago.

So dearly I would have liked to ask him many questions, but they must remain unanswered for now, and the answers will be forthcoming in due time.

A thunderous applause once more. I looked to my right, but the frail little man with his battered piston and faded, old-fashioned uniform was gone.

Books

The Mennonite Canadians by Joanne Flint is one of the booklets in the Multicultural Canada Series published by Van Nostrand Reinhold Ltd., Toronto; pb. $4.95. Others in the series are: *The Italian Canadians* by Rocco Mastrangelo, *The Japanese Canadians* by Roy Ito, and *The Ukranian Canadians* by Marguerite V. Burke. The booklets describe the early settlement of the immigrants, the various customs and religions adhered to, and the place of ethnic groups in Canadian society today.

Religion

Biblical universalism

Unconditional Good News: Toward an Understanding of Biblical Universalism by Neal Punt; Eerdmans, Grand Rapids, Oxford Univ. Press, Don Mills, ON, 1980; pb., 169 pp. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Rev. Neal Punt, a Christian Reformed minister in the Chicago area, has written a book defending a thesis which he characterizes as "biblical universalism." Since the book has been issued by a distinguished publisher (Eerdmans of Grand Rapids), it deserves careful attention.

What is "biblical universalism"? Rev. Punt writes that "The scriptural teaching is that all persons are saved in Christ as they died in Adam except those of whom the Bible says they will not inherit the kingdom of God. Those who will be lost are those, and those only, who willfully and ultimately refuse to acknowledge God - whether this refusal is expressed in indifference towards, violation of, or lack of conformity to the law (the will) of God as it has been made known to them."

Some sort of decision seems to be involved, for the author argues "that it is only the negative decision, the decision to disregard or disbelieve, which is pictured in the Bible as having a casual relationship to eternal woe." The decision is made on the level of the individual. We read: "Salvation is by grace; damnation is by works - works that persons have done in disobedience to God's law, which they know but willfully reject (Rom. 6:23). The revealed basis for the execution of eternal judgment is always a personal, individualized refusal to walk in obedience to God's law."

I for my part am not convinced by the arguments offered by the author. But in this brief review I can neither list them nor respond to them. I believe it would be helpful, however, to bring out his views on a couple of other issues related to his "biblical universalism."

First, although Rev. Punt includes a doctrine of the covenant in his theology, he rejects certain notions generally associated with covenant consciousness. He argues that "it is not possible to make 'human race' or 'human nature' or 'mankind' the object of redemption in Christ. Such abstractions are not capable of sin, nor can they be restored from its effects. The fall of Adam involved all persons as distinct individuals." There is no place for such terms as "humanity" or the "human race" in theology: they are "abstractions which exist only in the realm of thought."

Second, Rev. Punt offers an interesting perspective on the cultural mandate, a perspective that calls to mind certain earlier debates in the Chr. Ref. Church concerning the "common grace" question. What are we to make of people who profess neutrality with regard to Christ and his Kingdom? Are we to declare that those who are not *for* Christ are *against* Him? Rev. Punt writes: "Believers must regard all others as joined with them in obeying the cultural mandate unless and until those with whom they work reject the revelation God has given in nature and dissociate themselves from the knowledge and truth of God in Christ." Rev. Punt does not spell out what this means for Christian education.

Some advocates of Christian social action seem to work with a solidarity notion that cuts across the division between believers and unbelievers: both can do God's work in the world, even if the latter do not explicitly acknowledge God in the process. In Rev. Punt's theology, it turns out that the latter are even to be reckoned among the elect if they show no signs of rebelling against God and his Word.

Rev. Punt has given us something to chew on. I hope his book will be read by pastors and professors who are prepared to carry the discussion further.

Sociology

Withstanding the cult's magnetic pull

Escape by Rachel Martin as told to Bonnie Palmer Young; Accent Books, Denver, Lawson Falls, Cambridge, ON, 1979; 192 pp.; $3.95. Reviewed by Peter Slofstra, Orillia, ON.

Last May, 600 Christian Reformed young people met for the "Spotlight on the Spirit" Convention in Kitchener-Waterloo. Workshops were offered on many topics, but the one drawing the greatest interest and attendance was the one on the cults. Obviously the young people from the six Ontario Leagues are interested in the subject of Rachel Martin's book, *Escape*.

It is the true story of Rachel Martin's encounter with a small and still-existing cult led by Brother Evangelist Jim Roberts. In a simple and straightforward manner, she tells of nineteen joyless months of travelling and witnessing around the United States. She slept in U-Haul trucks and abandoned houses, scavenged garbage cans for food, and experienced cold, infections and disease for the sake of the gospel. Doctors and medicine belonged to the carnal, material world and were avoided. She tells of a time when medical help was refused and a small child died needlessly.

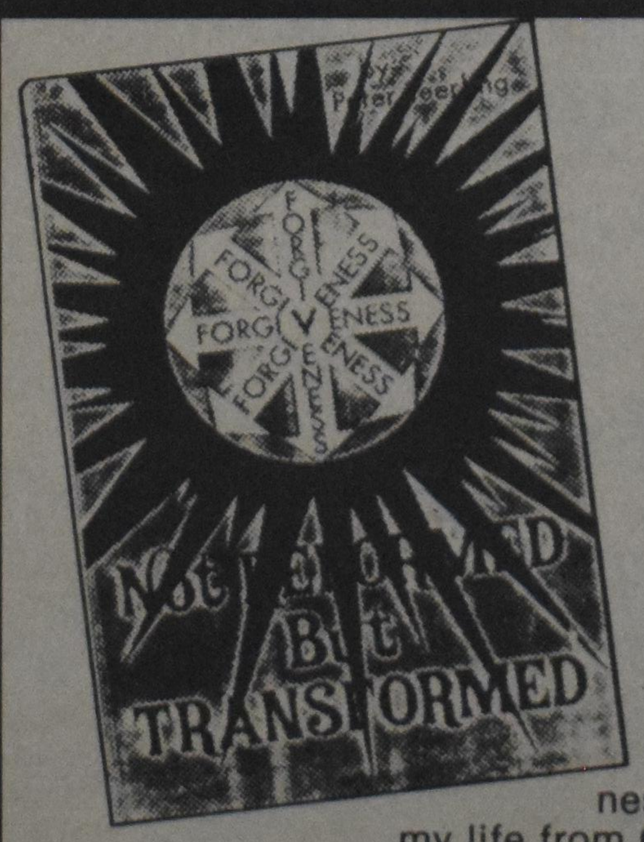
Rachel was attracted to the cult by the life of total dedication and sacrifice required of all members. That sacrifice included breaking all ties with family and friends, who were looked upon as "flesh family" and "snares of Satan." The cult was based on an absolutely literal interpretation of Christ's challenge to "sell all possessions" and his teachings about "setting a man against his father, and a daughter against her mother."

This cult demonstrates the destructive power of the gospel when it is placed in the wrong hands. None of the ninety members were physically abused or restrained, yet, somehow, they were in psychological and emotional bondage. To leave the group was synonymous with being eternally lost. Happily, Rachel's escape is also told.

The book concludes with a chapter by Rachel's father, entitled "Advice to Parents." In this chapter, preventive advice is given with the goal of making family life more attractive than the pull of a cult. Rachel's parents learned much during their ordeal, and their advice is worth briefly repeating.

Live and share a joyful Christian life with your children. Keep the lines of communication open. How? Spend time with your children in some sort of activity that is enjoyable to both them and you. Don't be so critical of them, their friends and their opinions. Apologize to your teenagers when necessary. Plan an interesting family life so that your children like to be at home. Be especially sensitive to pressure times, like exams, and be especially concerned and supportive during those natural times of frustration and depression. Go to greater lengths to show and tell your children that you love them. Pray for them and never give up hope.

As you can see from the above review, you hear from both daughter and father in this book. That strong Christian family bond, which has both sides talking and listening, is the best defense there is against the seductions of Satan. Therefore I recommend this easy-reading autobiography to young people and parents alike. The problem of the cults is addressed in this book, but the lessons learned can help us deal with other snares enticing young people today.



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Books

Biography

The making of an influential Canadian

The Great Scot: A Biography of Donald Gordon by Joseph Schull; McGill-Queen's University Press, Montreal, PQ, 1979; hc, 291 pp.; $24.95. Reviewed by Harry Antonides, Toronto, ON.

Imagine this scene: The House of Commons in session with David Lewis, national leader of the NDP, in full oratorical flight. Donald Gordon, then president of the CNR, and Ian Sinclair, president of the CPR, are seated in the gallery reserved for prominent guests. Soon Gordon becomes annoyed at what Lewis is saying. With characteristic candor, if total lack of parliamentary decorum, Gordon leans out over the railing of the gallery and blurts out "bull!" in a voice that can be heard by everyone. Instantly, the Sergeant-at-Arms is dispatched; and the pair of top executives of Canada's two main railway companies are unceremoniously escorted out of the Parliament building.

That's the kind of man Gordon was, but he was much more than an irrepressible character and occasional buffoon. Starting as a fifteen-year-old lowly bank clerk in one of the Toronto branches of the Bank of Nova Scotia back in 1916, Donald learned fast, and quickly moved up in the world of finance and government. His zest for work, quick grasp of problems, and an uncanny ability to take charge eventually led him to the positions of deputy governor of the Bank of Canada, chairman of the Wartime Prices and Trade Board during World War II, president of the Canadian National Railways, and chief executive officer of what was in the 1960s the largest hydro-electric power development in North America (Churchill Falls/ Labrador).

This biography, backed by interviews with colleagues, friends and family members, provides glimpses of the private and public life of a man who has been described as someone who "burst like a joyous firecracker" upon the nation. Along the way, the reader learns about the struggles of a country caught in the vise of a depression and a war that required extraordinary efforts and ingenuity. Gordon was an imaginative strategist and not afraid to cut through the red tape of unwieldy bureaucracies.

In 1950 Gordon began his turbulent sixteen-year career as president of the Canadian National Railways; it was the same year in which his first wife died. As chief of the CNR, he had to master a new range of problems and challenges, including the delicate art of dealing with a multiplicity of railway unions, the Parliamentary Committee on Railways and Shipping, immense technical and financial problems, as well as the grievances of French Canadian railway employees. Gordon was no easy boss, but he was big enough to change his mind and admit mistakes. He never saw the completion of his last project, masterminding and financing and building of the Churchill Falls hydro-electric facilities. He died in his sleep on May 1, 1968.

This is an excellently-written book about a man who handled big jobs with daring and flair. If not always easy to live or work with, the brash Scot was never dull and always in the thick of the action. His Scottish-Presbyterian roots seem to have been not much more than a fading memory.

Labour

Basics of Canadian unionism

Reconcilable Differences: New Directions in Canadian Labour Law by Paul Weiler; Carawell/ Methuen, Toronto, ON, 1980; hc., 335 pp.; $28.00. Reviewed by Harry Antonides, Toronto, ON.

This crisply-written book provides a close look at collective bargaining and the law in Canada. But those who expect new and imaginative alternatives in labour relations will be disappointed.

Reconcilable Differences gets at the main problem areas in collective bargaining, while giving important clues about the direction of public policy. These clues will not be reassuring to those who are steeped in a normative, Christian view of work and labour relations. But that's all the more reason why they should take this book seriously.

Paul Weiler, now Mackenzie King Professor of Canadian Studies at Harvard University, has impressive credentials. Drafted in 1973 by the New Democratic Party Government of British Columbia to re-cast labour legislation in this strike-prone province, Weiler served as chairman of the BC Labour Relations Board from 1974 till 1978. In that capacity he attracted much attention and is now widely hailed as a brilliant innovator in the administration of labour relations.

Often on the basis of a specific labour relations "case," Weiler discusses the purpose of unions, freedom of association, strikes, compulsory arbitration, and a host of other issues. His definitions and conclusions are determined by a radical pragmatism. The norm of justice is virtually ignored, while all the emphasis is placed on technique and results. The purpose of unions is reduced to obtaining maximum (economic) results for their members. The adversarial approach to collective bargaining is defended in the traditional way; the union shop is justified because it gives unions more power against management. The building trade unions are right in forcing CLAC members off construction projects, according to Weiler. And so on.

This book is yet another sign of the secularization in our time. It clearly shows that neglect of normative principles has consequences that bode ill for society. In Weiler's view, law is not the bulwark of freedom and justice but a technique for the efficient ordering of society. Instead of giving *new* directions, this book proclaims the *old* heresy that man is the creator of his own "values," and then sets out what this means for collective bargaining and labour law in Canada.

Read this book, and be forewarned.

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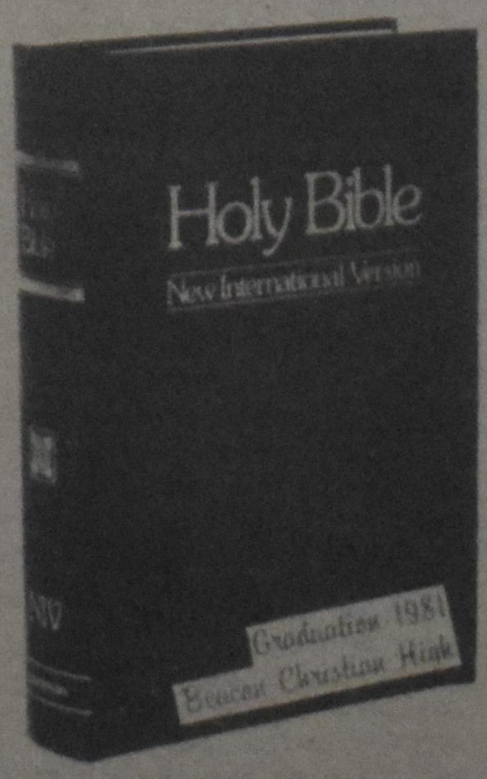

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